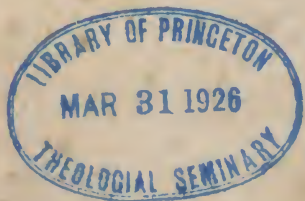




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NEW SERIES.

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Biography.

MEMOIR OF THE REV. J. T. VAN DER KEMP. M. D.

(Concluded from Page 240.)

ON board the Hillsborough, Dr. Van Der Kemp and his associates found ample scope for their benevolent exertions. A set of depraved beings more vicious, and more determined on mischief, perhaps, was never found. Before they left the harbour, their turbulent spirit was so manifest, that the lives of some naval officers were in the most imminent danger. The Doctor was advised not to hazard himself among them; but notwithstanding the confusion and desperation that prevailed, he visited them; sat down among them; conversed freely with them, and endeavoured, by every lenient art, to soothe their agitated minds, and reconcile them to their fate. His endeavours were not fruitless; he procured for them a mitigation of those severities which their mutinous spirit had rendered necessary: they became less refractory, and listened with respect to his admonitions. A few of them appeared to be essentially improved, and there was reason to hope that some became sincere penitents, and true converts.

But dangers of a new kind presented themselves:—death began to make dreadful havoc among the crowded convicts. The darkness, the heat, the putrid effluvia, with the groans of the sick and dying, rendered the hospital a scene of inexpressible wretchedness: but this intrepid man of God, and his pious companions, remitted none of their friendly offices; but exposed to all the danger of hanging over the beds of the dying, continued to instruct and console these miserable creatures, with a view to pluck them, if possible, as brands from the fire. These benevolent men were, however, wonderfully preserved from infection; and thus not only was a noble example of Christian fortitude presented to the world, but a strong encouragement also afforded to others who in the discharge of arduous duties may be exposed to similar trials.

Yet the Missionaries had to face the king of terrors in another form. Soon after they entered upon the wide Atlantic, they encountered a severe storm, which, with some intervals, continued for three successive days.

The ship admitted much water, which continually gained upon them, notwithstanding the labour of the pumps, and they were thought to have sprung a considerable leak. The danger became imminent, and naturally led the Missionaries to their knees, pleading in humble faith the fulfilment of that great promise, "Call upon me in the day of trouble, and I will deliver thee." Nor were they concerned for themselves alone, they cried earnestly to God for their brethren in the Duff. The simplicity of the Doctor's prayer for them was recollected by one of the brethren:—"Lord, thou hast given them a little ship, and they are with us in a great storm; we pray that thou wouldest give them great faith." Remembering that Mr. Kicherer had once said to him, previously to their embarking at Portsmouth, that he was perfectly willing to sail, whatever might be the result, the Doctor asked him, how he felt himself affected; when he firmly replied—"The ship may sink, but the foundation on which my soul rests is immovable—it can never fail." The danger, at length, subsided; the storm ceased; and it was discovered that by some means one of the ship's ports had been partly opened, which being closed, the water was got under, and they united in thanksgiving to God for their preservation.

On the 31st of March, 1799, after a passage of about fifteen weeks, the Hillsborough came to anchor at the Cape of Good Hope. On their arrival, Dr. Van Der Kemp and his brethren were received with much Christian affection by the pious colonists, who, having been apprized of their coming, and of their laudable object, had prepared for them comfortable accommo-

dations; and a respectable society was shortly organized, and entitled, "The South African Society, for promoting the spread of Christ's kingdom."

The Doctor now applied himself diligently to every necessary preparative for his long and toilsome journey. Letters from the Governor to the subordinate magistrates in the country were kindly furnished; a wagon (the usual vehicle for traveling in that country) was purchased, and every necessary article procured. Bruntjee, a famous elephant hunter, sent at the Doctor's request from the Moravian brethren at Bavian's Kloof, was engaged as guide and interpreter. On the 30th of May the Missionaries commenced their journey through the trackless wilderness, infested with wolves, tigers, lions, and other wild beasts. The footsteps of a numerous company of lions were one day visible in their road, but they were mercifully preserved. Having passed the howling desert, they arrived, June 29th, at Graaf Reinet, Lat. 32° 33' where they were kindly received by the Landrost Brester. Assisted by Christian friends, the Missionaries left Graaf Reinet, and on their way met with a great number of families, who had fled from their houses to escape the Modanki Caffres, and were informed of many robberies and murders which had been lately committed in the vicinity. Nevertheless they resolved to go forward; and though frequently exposed to the most imminent danger from the hostile Caffres, they were delivered from every evil.

Bruntjee, the elephant hunter, who had been sent to king Gika, requesting his permission to enter his territories, returned with a favourable answer, bringing

with him the king's tobacco-box, which he had sent by way of passport.

After a tedious and most perilous journey, they arrived at the residence of king Gika, to whom the Doctor was at length introduced; and having stated the object of his journey, was informed that Gika, on account of the hostilities prevailing in the country, could not promise him protection. Unwilling, however, to abandon his object, he continued in the vicinity for fifteen months, endeavouring by every prudent measure to conciliate king Gika and his subjects, and preaching to some heathens of Hottentot extraction, who resided in that country, to several of whom it appears that his ministry was greatly blessed.

During this period violent opposition was excited by some of his enemies, who resolved at one time to kill him as a conspirator against the king of the country, and forbid him any longer to instruct the heathen. The rage of his adversaries, however, subsided, and he proceeded, amidst all his discouragements, in his Missionary labours.

After a patient perseverance in his work for many months, he thought it expedient to remove; and having learned that two additional Missionaries had arrived from Europe to assist the work in South Africa, he proceeded towards Graaf Reinet to meet them, where, on the 14th of May, 1801, he joined the brethren Messrs. Vanderlingen and Read.

Here some of the colonists opposed the benevolent labours of the Missionaries among the Hottentots; which induced Dr. Van Der Kemp and Mr. Read to remove, with their beloved charge, from the jealousy of their opposers, and to form a

settlement at a considerable distance.

After a long and difficult journey Dr. Van Der Kemp and Mr. Read arrived at Algoa Bay, in March, 1802, with about eighty Hottentots. His Excellency Governor Dundas requested the Doctor to furnish him with the plan of a Hottentot village, promising to supply the necessary materials for the settlement, and food for the people during a reasonable time. The spot fixed upon was called Bota's Place, eight miles from the Bay. A number of huts were erected, and immediate measures adopted to raise wheat and rice for the people. The good effects of this institution were soon apparent, in the improved morals of the natives, and in their order and cleanliness. About two hundred persons stately assembled for Divine worship at Fort Frederic:—their attention was serious, and their psalmody remarkably harmonious. Mr. Read spent part of his time at the neighbouring garrison among the English soldiers, who heard him with delight and advantage.

Soon after the formation of this settlement the Doctor was confined to his bed by fever and rheumatism for eleven months. Various local circumstances increased these difficulties; but they were alleviated by a visit of Governor Dundas, who represented the extreme danger to which the Missionaries must be exposed, when the garrison should be withdrawn from the neighbourhood; urging them, in the most friendly manner, to suspend their labours, and remove from the scene of danger. Such, however, was their fortitude, that they determined to remain at their post. The worthy Governor, finding his prudential admonitions fruitless, desisted;

and could further manifest his benevolence only by presenting them with a liberal supply of oxen and sheep, and with the necessary means of cultivating the ground; and by empowering them to take possession of the fort as a place of safety, whenever they should think it expedient.

The necessity of such a refuge was too soon apparent; in the space of eight days after the removal of the soldiers from Fort Frederic, the settlement was suddenly attacked, in the midst of a dark night, by a furious banditti, whose object seemed to be not only the destruction of their property, but also of their lives. The assailants fired at them not less than fifty times, but happily no life was lost.

In this moment of terror, the Hottentots insisted upon permission to repel force by force; and accordingly fired twice, at random among the invading party. The assault, from what cause they could not then imagine, immediately ceased, and the party withdrew. In the morning they learned that one of the shots had entered the thigh of a chief, and by dividing a principal artery, occasioned so great a loss of blood, as to terminate his life in a few minutes. On the following night they renewed the attack, but finding the settlement in a better state of defence, they thought fit to withdraw. After this event, the brethren retired to the fort, where they were happily preserved from the violence of their enemies.

In consequence of the peace, the colony of the Cape being restored to the Dutch, his Excellency Governor Jansen paid a visit to the settlement, and recommended a more eligible situation. In compliance with his advice, they removed to a

spot which the Governor had himself chosen for them, situated to the west of Algoa Bay, near the mouth of Zwart's Koph River; and at the request of his Excellency, named it Bethelsdorp, or Bethel-Village: and here, for several succeeding years, not only the Missionaries themselves, but many others through their instrumentality, found it a "Beth. El,"— "the house of God, and the gate of heaven."

A new settlement was formed; a church and suitable habitations, the walls and roof of which were composed of reeds, were quickly constructed; large gardens planted, and every prudent measure adopted to raise a sufficient quantity of corn and vegetables for the supply of the people. A school was also established, consisting of about forty children, of whom twenty soon learned to spell and read. It pleased God to bless the faithful labours of his servants for the great purpose the Society ever kept in view, the CONVERSION OF SINNERS to God. The conversion of a man named Cupido, who had been distinguished for the enormity of his crimes, was very remarkable; and when renewed by divine grace, he, like Saul of Tarsus, "straightway preached the Gospel" to his countrymen, declaring, as a living witness, that the Son of God has power to forgive and to subdue sin. Other remarkable examples of renewing grace have been detailed in the publications of the Society.

The work of God at Bethelsdorp was proceeding in a very favourable manner, when Governor Jansen requested Dr. Van Der Kemp and Mr. Read to suspend their operations there, until a more favourable opportunity should arrive. The good work, however, went on, the



brethren Ulbrecht and Tromp, who had been sent over by the Dutch Society, continuing to labour at the settlement.

In the year 1806, while Dr. Van Der Kemp and Mr. Read were at the Cape, the colony again reverted into the hands of the English; which no sooner took place, than General Sir David Baird sent for the Doctor, to consult him on the best method of treating the Hottentot prisoners of war; and soon after gave him full permission to resume his labours at Bethelsdorp, where he arrived, March 21, 1806. The further privilege was granted him to plough and sow, for that year, an excellent piece of ground belonging to Government. It cannot be observed without gratitude to the great Disposer of human affairs, how seasonably the restoration of the Cape to the English Government took place, when the very existence of the Mission was threatened; it affords an evidence also of the justice and mildness of our own Government, which covers, with the shield of its power, those who are actively engaged in the labours of benevolence.

Dr. Van Der Kemp, amidst all his exertions, found time to complete a work, begun before he left his native country, on the Epistle to the Romans, entitled "The Theodicee of St. Paul." This he sent over to Holland to be printed. He also composed a considerable work on midwifery, for the use of Bethelsdorp. In the year 1808, this settlement had attained to some degree of prosperity. "It contains," says Dr. Van Der Kemp, "Sixty or seventy houses, each having on an average about ten inhabitants, whose industry appears to increase. The work of God's converting grace is also manifest among the people. In short,

after six years labour, it has obtained such a degree of solidity, that it may be committed to the care of another Missionary, which will enable me to devote some subsequent days of my far advanced age to his service, among some of the nations hitherto ignorant of the way of salvation."

Madagascar was the place on which his heart had been fixed, almost from the commencement of his Missionary labours. He often mentioned this great and long-neglected island in his letters. But as there were large tracts of country in the neighbourhood of the colony, in favour of which no Missionary efforts had yet been made, he earnestly wished to make an excursion in a north-easterly direction, leaving Caffraria on the right hand, with a view to extend the chain of Missionary settlements along the east coast of Africa: and first to attempt a Mission among the Mathimbas, or Tamboochis; or else to proceed towards the north, and explore the nations near the meridian of Algoa Bay.

While this benevolent man of God was stretching out his arms towards nations almost unknown, and indulging the delightful hope of enlightening other benighted regions, his beloved Bethelsdorp was not neglected. He had the pleasure to behold the increasing fruits of his labour. The schools flourished, and the ground was more productive, in consequence of copious rains; so that, though the number of settlers was much increased, the corn raised was more than sufficient for their support. The fields (once a barren wilderness) were covered with cattle, amounting to 1200 head, exclusive of sheep and goats; and a rapid advance towards civilization was produced

in the space of six or seven years. Dr. Van Der Kemp wished to erect an Orphan-school at Bethelsdorp; but the work was of too great magnitude to be hastily undertaken.

About this period, after a slight stroke of apoplexy, he writes thus:—"The Lord continues to support me in the troubles to which I am, by the nature of my work, exposed; and I have more than once experienced, that He who slept in a storm can give rest to my soul, though all around me is in agitation and alarm."

In the year 1810, the number of persons belonging to the settlement at Bethelsdorp amounted to nearly one thousand, including men, women, and children. Industry continually increased. Mats and baskets were made in considerable quantities, and sold in the country around. The manufacture of salt was encouraged, which was bartered in the neighbourhood for wheat and other useful articles. Soap-boiling, sawing, and wood-cutting for waggons, became also a source of support.

Dr. Van Der Kemp, at various times, procured the manumission of several slaves; the expense of which, amounting to many hundred pounds, he defrayed from his own private purse; and generously supported himself, as a Missionary. In these, as well as in many other such instances, he presented to the world a noble example of disinterested zeal.

While Dr. Van Der Kemp and Mr. Read were detained at Cape Town, they diligently and successfully employed themselves in the instruction both of Europeans and Hottentots; and, in consequence of their laudable exertions, an Auxiliary Missionary Society was formed, and a subscription commenced, in which

a number of pious British soldiers took a principal part. When the last accounts came away, the subscriptions amounted to about 1500 Sicca Rupees.

On the morning of Saturday, Dec. 7th, 1811, the Doctor expounded a chapter with much freedom; after which, finding himself indisposed, he said to Mrs. Smith, who had formerly resided at the settlement in Bethelsdorp, "O Mrs. Smith, I find myself extremely weak. I should be glad to have an opportunity to settle my own affairs." He was seized the same morning with a cold shivering; a fever ensued, and he retired to his bed.—From that bed he rose no more. His disorder rapidly advanced, notwithstanding the use of suitable means: so great was the violence of his disorder, that he was rendered almost incapable of speaking; a lethargic heaviness suppressed his powers, and it was with great difficulty he could be prevailed on even to answer a question. One of his friends, however, who called on him a day or two before his departure, asked him, "What was the state of his mind?" His short, but emphatical and satisfactory answer was—"All is well;" and in reply to a similar inquiry, "Is it light or dark with you?" he said, "Light!"

Thus departed, in the faith and hope of the glorious Gospel of Jesus Christ, an eminently qualified, devoted, laborious, and successful minister of Jesus Christ. His memory will be cherished by the Church of God, and his name classed with those of Elliot, Mayhew, Brainerd, and Swartz; and Christians yet unborn will be excited by his example, and encouraged by his success, to imitate his apostolic labours.

We close this brief Memoir of Dr. Van Der Kemp, with the en-

comium, which the late Bishop Hurd passed on the character of a true Missionary:—"The difficulties, the dangers, the distress of all sorts, which must be encountered by the Christian Missionary, require a more than ordinary degree of virtue; and will be only sustained by him whom a fervent love of Christ, and the quickening graces of his Spirit have anointed, as it were, and consecrated to this arduous service. Then it is that we have seen the faithful minister of the word go forth with the zeal of an Apostle, and the constancy of a martyr. We have seen him forsake ease and affluence, a competency at least, and the ordinary comforts of society; and with the Gospel in his hand, and his Saviour in his heart, make his way through burning deserts and the howling wilderness, braving the rage of climates, and all the inconveniences

of long and perilous voyages; submitting to the drudgery of learning barbarous languages, and to the disgust of complying with barbarous manners; watching the dark suspicions, and exposed to the capricious fury of savages; courting their offensive society, adopting their loathsome customs, and assimilating his very nature, almost, to theirs; in a word, enduring all things, becoming all things, in the patient hope of finding a way to their good opinion, and of succeeding finally in his unwearied endeavours to make the word of life and salvation not unacceptable to them.

"I confess, when I reflect on all these things, I humble myself before such heroic virtue; or rather, I adore the grace of God in Christ Jesus, which is able to produce such examples of it in our degenerate world!"

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## Religious Communications.

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GIVE ATTENDANCE TO READING.

Messrs. Editors,

I HAVE been pleased, and I trust edified in reading in the last two numbers of the Magazine, "Remarks on Public Worship." I was, nevertheless, somewhat disappointed to find, that in enumerating the different parts of worship, one was passed by in silence, viz. *The reading of the Word of God*. This, in my estimation, is an exceedingly important part of the public exercises of the house of the Lord. I beg leave, therefore, to propose the following observations, as an Appendix to that Essay.—

*First, I would offer a few reasons for the practice.*

1. *It was the custom of the ancient church of God, to read the law and the prophets in their religious assemblies.* "And all the people gathered themselves together as one man, into the street that was before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Moses. And he read therein from morning until midday; and the ears of all the people were attentive unto the book of the law." Neh. viii. 1, 3. This practice was continued in the Jewish synagogue until the days of our Lord and his Apostles. Luke iv. 16. Acts xiii. 15. As

there was nothing in this of a ceremonial nature; nothing peculiar to the Jews, or to the dispensation of the law as distinguished from the gospel, it may, I apprehend, with great propriety, be urged, as an example worthy of our imitation.

2. *This was likewise the practice of the primitive christian church, in the days of the apostles and their immediate successors* The charge of Paul to his son Timothy, in the words at the head of this Article, refers, as I think, not so much to the private reading and studying of the holy Scriptures by Timothy himself, as to the public reading of them in the assemblies of the saints. Doubtless, every minister of Christ will constantly read and meditate on the Book of God at home; but I have *two* reasons for saying that this is not the sense of this passage. First, private study and meditation are afterward mentioned, verse 15. This interpretation, therefore, would charge the apostle with unnecessary tautology. Secondly, Reading, in this passage, is connected with Exhortation and Doctrine. These are exercises which cannot be performed privately, and must, therefore, be referred to the public assembly.\* By what rule of interpretation is *reading* in the same passage to be excluded? If this be a correct view of the words, we have at once a positive inspired precept for making the reading of the Holy Writings a part of public worship. At the close of his first Epistle to the Thessalonians, the same apostle gives the following most solemn injunction, "I charge you, by the

Lord, that this Epistle be read to all the holy brethren." On this it is needless to offer any remarks.

3. *God himself should be heard to speak in our solemn assemblies, and not merely by proxy.* If it be urged, that when the messenger and servant of Jesus proclaims his truth and expounds his word, we should recognize the voice and acknowledge the authority of his Divine Master, it is readily conceded. But as the Master himself is present in the assemblies of his saints, the servant ought, at least, for a little time, hold his peace while the Master pleads his own cause, in *his own words*. "For never man spake like this man." John vii. 46.

4. *If we attentively survey the character of our hearers, we shall find additional reasons for the public reading of the word of God.* Some of our audience cannot, perhaps, read at all. Some of these, nevertheless, have a great regard for the Bible, and are, in some degree, sensible of their unspeakable disadvantages in not being able to read for themselves, the oracles of God. To them, public reading of the Scriptures is a real kindness. Others, are but poor readers, and receive but very little profit by what they read themselves, but may be essentially benefited by hearing others read. But the most numerous class consists of those, who, although they know how to read, yet greatly neglect the Bible. Even many professed christians live in a strange and a criminal neglect of that book, in which they think they have eternal life,

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\* An additional reason for this interpretation may be suggested. The word translated "reading" (anagnosis, ἀναγνώσις) is used in the New Testament but twice besides the present instance, viz. Acts xiii. 15, and 2 Cor. iii. 14, in both which cases it has reference to the public reading of the Scriptures. In the Septuagint, the word only occurs once, Neh. viii. 3, where its meaning is evidently the same.

and which testifies so clearly of Jesus Christ. Indeed, I know, at least, one *minister* who shamefully neglects his Bible too often; for when he recovers from his numerous avocations, a little time for reading, there is some favourite author, or some *new* publication that immediately presents itself! Is there not reason to fear that some ministers' Bibles will be swift witnesses against them another day? These, and the souls which have perished from under their ministry, in consequence of their *neglect*, will make the sight of the judgment seat intolerable to many ministers who are now celebrated for their learning, talents, eloquence, and orthodoxy. But to return from this digression. Let it be understood by all, that if they come into the sanctuary of the Lord, they shall, among other exercises, hear some select and appropriate portion of his word read to them.

*Secondly, the method, time, and manner of reading.*

1. *Method of reading.* As a general rule, it will be found beneficial to read the chapter which contains the text. This gives a view of the connection of the subject, which is always the safest way to interpret doubtful phrases and idioms. Or, if the text be in the New Testament, and refer to some transaction in the Old Testament, (a case which very frequently occurs,) then it has an excellent effect to read the whole account as it stands in the Old. For instance, a certain minister, not long since, took for his text, on a communion season, 1 Cor. v. 7. "For Christ our passover is sacrificed for us, therefore let us keep the feast," &c. and read the 12th chapter of Exodus, where we have an account of the original institution of the passover.

2. *The time of reading.* Some introduce the public exercises of each meeting by reading. Some defer it till after prayer, and immediately before sermon. My own custom is, generally, to commence by singing, then read a portion of the Holy Scriptures, &c; but it will have a good effect to vary the time of this and other parts of divine worship, and prevent our falling into a dull uniformity, and a listless formality.

3. *The manner of reading.* This is of vast importance, and must not, therefore, be passed slightly. It should be done *audibly*, so that the hearer's attention be not fatigued, but that he may hear easily and leisurely in any part of the house. We should read *deliberately*. Indeed, great rapidity in delivery is very injurious whether in reading or speaking; it never fails to fatigue the attention of the hearers, and to destroy the solemnity of the subject. The mind has no time to reflect on the last idea before it is hurried away with violence to something else, until, finally, it abandons the thought altogether of following the reader or speaker, and, losing the connection, contents itself with picking up a few disjointed ideas here and there at a great disadvantage. We should read *distinctly*. Many persons think, if they do but speak loud enough, they will not fail of being heard: but, as those who have treated on Elocution have shown, we may speak too loud to be heard, as well as too low. The voice may drown the words. To read distinctly, we should endeavour to acquire a habit of correct pronunciation, and give every syllable, and if possible, every letter its proper sound. We should read *intelligibly*. Two things materially assist in this; first, that we care-

fully observe the stops and marks in reading; and, secondly, that we pay strict attention to emphasis and cadence. It will greatly assist us too, if we are familiar with the portion of scripture to be read. For this purpose, if we be not well acquainted with it already, we ought to read it carefully in our study. I add, we should read the book of God with due *solemnity*. Let holy dignity and seriousness be depicted in the countenance of him who reads the word of the blessed God in the assembly of his saints. Let him deeply impress on his own mind the awful import of those things which he reads, and let him be penetrated with a sense of the Divine presence, and of his own responsibility, and he will be able, in a great degree, to communicate those feelings to his audience. How delightful, edifying, and impressive, is this part of divine worship, when thus performed! Nor can I think of any good excuse which a minister of the gospel can urge, for not being a *good reader*. Not the want of talents, surely; for if he deem his talents adequate to the work of public teaching, they ought to be sufficient to enable him to read his native language with correctness and fluency. Not the want of education; for, if his learning be such as to justify him in engaging in the work of the ministry, it ought to make him a good reader. Not the want of time; for, if he have time enough to prepare for the awful duties of the sanctuary, he ought to have time to learn to read well. After all, it is not so easy a matter to be really a good reader, as some would be ready to conclude, but it is a most useful and necessary accomplishment, for every gospel minister.

*Thirdly, The dispositions and feelings which should be cherished*

*by the audience, during this part of Divine worship.*

1. *While the word of the living God is read in our assemblies, the hearers should give their most undivided and fixed attention.* It is infinite condescension in God to speak at all to such vile ungrateful beings as we are. This should secure our attention at all times to the word of the Lord. But we should bear in mind also, that the revelation of his will, contained in the Holy Scriptures, forms the great criterion by which we are to judge the doctrine we hear, examine our own hearts, and try the spirits which are gone forth into the world. And further, Jesus assures us, that "The word which he has spoken unto us, the same shall judge us at the last day." John xii. 48.

2. *Holy reverence should possess every soul who hears the words of that book.*

The Holiness and Majesty of its Divine Author; the place where we are assembled, in his house, in his immediate presence; the professed business for which we are gathered together, and our own utter insignificance and unworthiness, should conspire to produce in us the most profound and awful reverence during the time in which the word of God is rehearsed in our hearing.

3. *When the word of the Lord is read to us, we should exercise faith in it; for as the word preached, so the word read, will not profit us, except it be mixed with faith.*

*The Bible contains the testimony of God: it must, therefore, be infinitely wicked and criminal in us to disbelieve it, and whoever persists in doing so, shall be damned.* Mark xvi. 16.

4. *We should hear with application.*

We should listen attentively, and seriously inquire of our

hearts, what bearing the portion of scripture which is read has on ourselves, as individuals. Does the chapter or the paragraph read contain a discussion or illustration of some important branch of christian doctrine? Let me then question my heart whether I have received it in simplicity and godly sincerity; and inquire to what *practical* purposes it is applicable. Does it contain precepts and commands? Have I obeyed them? Do I keep them? Are there promises and blessings exhibited? Am I interested in them? May I indulge the hope without presumption that they are mine? Does the minister of Jesus rehearse in my hearing from the book of God, threatenings, curses, denunciations of wrath? Tremble, O my soul, lest these should be thy portion, and that, at last, thou be found wanting. How awful then would be thy disappointment, how dreadful the consequences!

IOTA.

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THE INQUISITION AGAINST THE REFORMATION.

In the present state of Spain, every thing which may tend to throw light upon its religious history, cannot fail to interest our readers. The following extract from the last Quarterly Review, is a brief account of the commencement of the Reformation in that ill-fated land in the time of Luther, and of the successful attempt of the Inquisition to effect its utter extermination. The horrors of that bloody tribunal cannot be too frequently recollected, if we would duly prize the light and liberty we now so happily enjoy.

“The dawn of real knowledge, which, upon the revival of literature, penetrated into Spain, though feeble when compared with the glorious day which broke out in Italy, gave still an

early and fair promise of increase. The light, however, was no sooner perceived, than the powerful body of men, whose exclusive possession of the honours and influence of learning was founded on the superstitious ignorance of the people, directed the peculiar prejudices of the nation against the threatening progress of the human mind in their country. The multiplication of books, by means of the press, increased their vigilance against these mortal enemies of priestly repose. The destruction of literary works had begun sometime before the invention of printing. The illiterate Spaniards looked with peculiar pleasure on the repeated burnings of the Hebrew and Arabic manuscripts, the languages of two detested nations, while the clergy rejoiced in the extirpation of such works, Greek, Latin, or Castillian, as implied the existence of any real science besides school divinity. The library of Henry of Arragon, Marquis of Villena, a nobleman connected with the reigning family, was burnt in 1434, as containing the sources of that kind of knowledge which exposed its owner to the imputation of magic. In 1490, many thousands of Hebrew bibles, and no less a number of books of the same sort as perished in the flames on the death of Villena, were destroyed under a similar charge of necromancy. Thus the dangers and difficulties of the aspiring minds who, impelled by the improving spirit of the times, wished to devote themselves to the discovery of truth, free from the fetters of the established systems, increased daily with the fears of the church. The activity of the native genius could not, however, be completely restrained. The study of the learned languages

became the favourite pursuit of some eminent men among the clergy. Cardinal Ximenez, little suspecting the consequences, declared himself the patron of biblical criticism, and had the honour of publishing the first Polyglot Bible. But the search of the scriptures in the original tongues did not fail to raise the same doubts among the Spaniards which it had produced among the learned of other countries; and the seeds of the Reformation were actually, though sparingly, lodged in the bosom of Spain, by means analogous to those which prepared the abundant harvest repeated soon after in the north of Europe.

“There is something so singular in the events, which brought these seeds into activity, that, had the attempt been successful, the Spanish Protestants might have boasted of an almost miraculous interference in the establishment of their church.

“Although from a Papal bull of the year 1526, authorizing the superiors of the Franciscan friars to absolve privately such members of their order as should accuse themselves of heresy, Llorente conjectures that Protestant principles had been embraced among the Mendicants, the historical facts which that industrious writer has collected in his most valuable, but ill digested history of the Inquisition, fully convince us, that the German reformation made its first active and sincere proselytes at Seville. The original, and chief promoter of this mental emancipation, was neither a man of learning, nor a member of the clergy.

“Rodrigo de Valér,\* a native of Lebrixa, an ancient town about thirty miles from Seville, had spent his youth in the idle and dissipated manner which has long prevailed among the Spanish gentry. A slight knowledge of Latin was the only benefit he derived from his early instructors; the love of horses, dress and women, engrossed his whole mind, as soon as he was free from their authority. Seville, then at the height of its splendour, was his favourite residence, and he shone there among the young men of family and wealth for his gallantry, and decided prominence in the ranks of fashion. Valér was, however, suddenly missed in the gay scenes which he used formerly to enliven; yet his fortune had received no check, and his health was not known to be impaired. A strange change had been effected in his mind; the gay and volatile Valér was now confined the whole day to his room with a Latin Bible, the only version allowed in Spain. Had he unexpectedly taken a religious turn, and abandoned the alluring walks of pleasure for the church and the confessional, such revulsions of feeling are too common among the Spaniards to have raised a general surprise. But this absolute retirement, this neglect of devotional works, and pious practices, for a book which even professional divines seldom took the trouble to examine, had something peculiar, and not easily accounted for. After continuing for several months in his scriptural studies, Valér was observed to court the friendship of the clergy. One of the most eminent of those for learning and

\* So he is called by Cypriano de Valera, a Sevillian priest, who fled from the persecution which we shall presently describe. The Spanish work on *the Pope and the Mass*, which, without a name, he published in London, 1588, now lies before us. Llorente calls the Spanish apostle of the Reformation, Valero; we prefer the authority of his contemporary.



exemplary conduct, was Dr. John Gil or Egidius, canon *magistral* (preacher) of the cathedral of Seville, a dignity which, though usually obtained by a public trial, Egidius had received, without this previous step, by the unanimous nomination of the archbishop and chapter, as a testimony of superiority above his contemporaries. The learned canon had, hitherto, been more admired as a profound theologian, than as a powerful orator; but since his intimacy with Valér, his preaching had assumed a different character. Instead of rapid dissertations, his sermons were the earnest and powerful addresses of his feelings and conviction to the hearts and understandings of his audience. Egidius became the most popular preacher at Seville.

“No obnoxious doctrines had hitherto been broached by the pious canon. That the change, which had gained him such extraordinary popularity, was the work of Valér, could not even be suspected by those who were well aware of the immense distance at which the layman was placed from his friend’s learning and talents. Such was, nevertheless, the fact. Valér had, during his retirement, learnt by heart a great part of the scriptures, and drawn from that source, a system of divinity, which seems to have agreed, in the main, with that of the northern reformers. Whether a simple report of Luther’s opinions and of his appealing to the scriptures as the only source of religious truth, had given the same direction to the inquiries of the Spaniard; or whether, in the state of men’s minds at that period, and, from the prominence of the abuses which fixed the attention of the inquisitive, similar inferences offered themselves to all who impartially

consulted the scriptures, we shall not take upon ourselves to decide. But it is a fact, that Valér required no other guide to lay the foundations of a church at Seville, which was found to be Lutheran in its principal tenets.

No slighter impulse than that of an ardent love of religious truth would have been sufficient to engage any man in the desperate undertaking of propagating Protestant doctrines, under the watchful eye of the Inquisition; now doubly alert from the animosity which their sovereign, Charles V. was showing against the Lutherans in Germany. But no danger could appal the enthusiastic Valér. Regardless of his personal safety, or, what is still dearer to a man who has enjoyed the respect of his fellows, his character for judgment and sanity of intellect, he appeared at the most frequented places, addressing all that would stop to hear him, upon the necessity of studying the scriptures, and making them the only rule of faith and conduct. The suspicions of derangement, which had been afloat since the period of his retirement, were now fully confirmed, and saved Valér, for a time, from the hands of the Inquisition. The humane construction of the Holy Tribunal was not likely to be of long continuance; and the lay preacher was soon confined to a solitary prison. His friend Egidius, whose orthodoxy remained unsuspected, appeared before the judges as Valér’s counsel; a dangerous act of friendship, considering the vehement zeal which actuated the prisoner. But that zeal found full employment against the Inquisitors, whom he charged with ignorance and blindness, without the least attempt at concealing or disguising his principles. Twice was Valér imprisoned, and made

to stand a trial. The first time he forfeited his fortune, the second his liberty, for life. Agreeably to the rules of the tribunal, which make public disgrace one of its most powerful weapons, Valér was conducted every Sunday, dressed in a san benito, or coat of infamy, to the collegiate church of San Salvador to attend high mass, and hear a sermon, which he often interrupted by contradicting the preacher. Under a strong doubt whether he was really a madman, or courted this suspicion as a means to escape the punishment of fire, the inquisitors came to the final determination, of confining him in a convent near the mouth of the Guadalquivir, where, deprived of all communication with the rest of the world, he died about the age of fifty.

“The final sentence against Valér, which was passed in 1540, did not damp the zeal of his friends, however cautious it might make them in the propagation of their doctrines. Egidius lived in habits of great intimacy with Constantine Perez de la Fuente and Doctor Vargas, two very learned and exemplary priests, his early friends at the university of Alcalá de Henares. Many accessions had been made to this knot of friends by the intervention of Valér, whose proselytes in different parts of the town soon became known to each other. By the conversion to protestantism of Doctor Arias, a Hieronymite, the rising church began to feel strong in the number of her learned members. Arias, in spite of his natural fears, which, during the subsequent persecution, betrayed him into the most odious duplicity, disclosed his new views in relig-

ion to one of the members of his convent.\* This man, who, in ardency and openness of character, was the very reverse of Arias, addressed himself successfully to his companions, till the whole community, including the prior, had embraced the doctrines of the reformation. The concealed protestants, being mostly divines of great eminence, and highly respected by the people, both for the dignified situations which some held in the church, and the character of superior virtue, to which many among them were entitled, enjoyed a powerful and extensive influence in the town, especially through the confessional. That this influence must have been greatly restrained by apprehensions of danger will be readily conceived; yet the space of about ten years was sufficient for the foundation of two protestant churches, one at Seville, another at Valladolid, whose members, under the direction of appointed ministers, implored the blessing of Heaven on the religious work, in which they had engaged at the imminent peril of their lives.

At the head of the protestant church of Seville was Doctor Egidius, its founder. It embraced more than eight hundred members at the time of its extirpation. The house of Isabel de Vaena, a lady of illustrious birth, was used as a place of worship.

“The church of Valladolid had sprung, it appears, from the same root as that of Seville. Doctor Augustin Cazalla, canon of Salamanca, one of the king’s chaplains and preachers, had been educated at Alcalá, when Egidius, Perez de la Fuente, and Vargas, the Sevillian leaders,

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\* The convent is within two miles from Seville. It is called San Isidro del Campo.

were at that university. The simultaneous rise of the two churches would justify the supposition that Egidius acted in concert with Cazalla, who, having attended the Emperor to Germany, probably imbibed the first favourable notions of the reformation in that country. But the religious connection of the protestants in the two capitals of old Castile and Andalusia is proved by the fact that the first use which Egidius made of liberty, after a long imprisonment on suspicion of heresy, was to visit his friend Cazalla. Numerous females, many of whom were ladies of quality, had embraced the Lutheran faith at Valladolid. The meetings were held in the house of Leonor de Vivero, Cazalla's mother.\*

The history of religious zeal can hardly present an instance of more heroic devotion, or greater disregard of danger than appears in the Spanish protestants. The fierce spirit of persecution which the nation had imbibed during the struggle with the Moors, was now directed against the German Lutherans; those new enemies of the *faith*, who, in the conception of the Spaniards, had been marshalled by the power of darkness to take up the interests of his kingdom just where the final defeat of the Spanish Mahometans had left them. The Emperor Charles V. had employed, for some years, the whole strength of his extensive dominions to oppose the reformation in Germany. The Spaniards, by shedding their blood in that cause, had taken a double interest against it. Honour was thus engaged, on the one hand, to deliver up into the hands of justice all such as might be found contriving to spread

heresy in the most orthodox of Christian countries; while the mercenary feelings of the lower class, on the other, urged them to the performance of a lucrative duty, which entitled the informer to a share in the spoil of God's enemies. Detection was unavoidable, and could not but be foreseen.

“Egidius was the first to fall under a strong suspicion of heresy, which, a few years afterwards, would have cost him his life at the stake. He was confined in the solitary prisons of the Inquisition. His trial was conducted with the slow and perverse adroitness which belongs to the Holy Tribunal. It was embittered by the animosity of Peter Diaz, one of the inquisitors, who, to obviate the imputation of partiality to an old friend, whose opinions he had, at one time, embraced, was now eager to evince uncommon ardour in the defence of orthodoxy. Arias, the Hieronymite protestant, whom Egidius appointed his advocate, basely betrayed his client, for fear of raising suspicions against himself. Yet the prisoner could not be convicted of clear and positive heresy. He was sentenced to three years' confinement, and compelled to make a public profession of the Romish faith. It was at the end of this long imprisonment that he hastened to visit the Lutherans of Valladolid. On his return to Seville, in 1556, death snatched him from the general persecution which was then impending. Had he lived longer, he would have expired in the flames, to which his bones were committed in 1560.

“Egidius's trial had led to discoveries, which, being afterwards followed up, put the gov-

\* The Spanish women do not take the name of their husbands. Even the children of the same parents used, not long since, to bear different surnames, taken from other branches of the family.

ernment in possession of the extensive plan of the Spanish protestants for the overthrow of Papal despotism. Subsequent events confirmed the reports of the informers. Cassiodorus de Reyna, John Perez de Pineda, and Cyprian de Valera, all priests, natives, or inhabitants of Seville, had fled out of the kingdom, where they published Spanish translations of the scriptures, and other works of avowed protestant tendency. Julian Hernandez left Seville, pretending commercial speculations, but, in reality, to promote the diffusion of the reformed doctrines by the introduction of books. On his return he was seized, tortured and convicted of having smuggled a great number of works, concealed in double casks, holding a small portion of French wine, between an outer and an inner range of staves.

“But what appears to have, at once, disclosed the extent of the rising sect, was the declaration of an unfortunate female, who, though a most zealous partizan of the reformation, was doomed to be the involuntary cause of its utter destruction in Spain. Maria Gomez was a widow, who lived as housekeeper, with Doctor Zafra, vicar of the parish of St. Vincent, at Seville. After the death of Egidius, Zafra was among the chief leaders of the protestants, and Maria, the most constant attendant at the secret meetings where her master officiated. Whether the effort which the abjuration of early religious principles had cost her, was such as to impair her health, or the fear of detection had dwelt too long and painfully on her mind, the poor woman became deranged, and it was necessary to confine her. In this state she eluded the vigilance of her keepers, ran straight to the inquisition, and made a complete disclosure of what she

knew. The derangement of the witness was so evident, that Zafra would not confirm her account by a flight, which must have proved destructive to his friends. But the inquisitors, who strictly keep the rule of considering every accusation as true, though the most absurd, in appearance, allowed the alarm of the protestants to subside, and prepared themselves, with the assistance of government, to strike a final and decisive blow on a party whose strength they began to fear.

“We possess no direct information as to the circumstances which led to the discovery of the protestants at Valladolid. But, as the leaders of both churches were united in sentiments and designs, it is natural to suppose, that the accusations which betrayed the Andalusian Lutherans would implicate those of Castile. So thoroughly did the inquisitors trace the religious conspiracy to its last ramifications, that fifteen years were employed in the minor prosecutions which originated in the two capital towns.

(To be continued.)

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ON THE DUTIES WHICH SHOULD IMMEDIATELY SUCCEED PUBLIC WORSHIP.

THE ministry of the word, and other exercises of public worship, have been wisely and graciously appointed, to impart to us the knowledge and possession of true religion. And where religion is possessed, they are designed to call it into active operation, and bring it to maturity and vigour.

They are means for the attainment of important ends, and those ends are, the power of religion in the soul, and the exemplification of it in the life. These means occupy the same

place in relation to our souls which food does to our bodies. The great end of our existence, is not to eat and drink; but we partake of the provision of the table, that our bodies may be strengthened, and that thereby we may be able to perform the duties of life. With such views, we ought to attend on the public worship of God; not as constituting the whole of our personal religion; but as means by which the growth, and vigour, and activity of our personal religion are to be promoted. If we do not keep these objects in view, we shall not be doers of the word, but hearers only, deceiving our own selves.

As I have already called the attention of your readers to that state of mind in which they should go to the house of God, and to the manner in which they should join in the solemnities of public worship; I hope they will receive with candour, a few suggestions, on the feelings and conduct proper to be observed, when they have retired from these services.

Hearers of the word ought seriously to implore the divine blessing on the truths they have heard.

The Lord only can teach you to profit. Whoever may be your public instructor; with whatever clearness and strength of argument he may address your understandings; with whatever warmth and pathos he may affect your passions; or with whatever fidelity and skill he may level the truth at your consciences; yet as to all holy and lasting effects, no good will be done without the blessing of God. He is the Father of lights, and the giver of every good and perfect gift. He only can make the gospel the power of God unto salvation; and the instrument of

consolation and purity to your souls.

How important then, that you should leave the house of God with devout breathings, that the word of grace may be blessed to your good! You should pray to Him, that, by the ministry of the word, your understandings may be enlightened, and your affections elevated; that your wills may be subdued, and your temper and lives more conformed to the image of Christ. Nor should you be merely concerned for yourselves; you ought earnestly to pray, "that the word of the Lord may have free course and be glorified, even as it is with you." These breathings of pious desire may ascend to God as you are returning from his worship, and you will find it profitable when you arrive at your habitations, to plead with God that a blessing may attend his word.

Endeavour to retain what you have heard. If you would derive real profit from the services of the sanctuary you must remember the truths which have been delivered by the ministers of Christ. When our Saviour prayed for his disciples he said, "sanctify them through thy truth, thy word is truth." It is evident, from this petition, that the truth is an instrument employed by the spirit of God in promoting our sanctification. But how can the truth sanctify us if we are ignorant of it; or what benefit can we derive from the word preached, if we forget what we hear? "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." But how can either the scripture, or the explanation and il-

lustration of it be profitable, if it be not impressed on the memory and the heart?

We all know that it is not the quantity nor the quality of the food which we eat, that of itself nourishes our frames. It must be subjected to the process of digestion, it must be converted into chyle and blood—and then enter the heart, and issue from it into innumerable channels, before it imparts life and vigour to the system. Such is the process of divine truth. To derive real benefit from it, we must mark, learn, understand, and inwardly digest what we hear. It is not sufficient that we hear. The Redeemer says, “Blessed are they that hear the word of God, and *keep* it.” We must keep it in our memories and in our hearts. By pursuing this course, it may be expected that the seed of the word will bring forth fruit to the glory of God. We have an affecting description of forgetful hearers in the language of inspiration. “For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.”

Let me then request your readers, when they leave the house of God, to avoid topics of conversation which are not connected with what they have heard. Endeavour to collect your thoughts. Call up to remembrance as much as possible what you have heard; and ponder upon it, until it leaves some powerful and indelible impressions on your minds. Such of you as are young, will find it of great advantage to record at home the text on which the discourse was founded, and as many interesting remarks as you can recollect. This exercise will

strengthen your memory, it will also serve to fix your attention when hearing the gospel—and it may be followed with saving effects to your souls.

I shall never forget the many interesting Sabbath evenings which I passed under the roof of my late venerable and pious father. When the family were seated around the domestic hearth, after prayer to God, each one was interrogated concerning the public services of the day. It was expected that one should name the text—that another should say something of the introduction to the discourse, and that another should describe the outlines of the sermon. In this way, a tenderness of feeling was produced—restraints were imposed on the conscience—and impressions were left on the minds of several of the children, which, I trust, will only terminate in the unfading enjoyments of heaven.

Were such a course pursued by christians, it would enlarge their knowledge and confirm their faith;—it would also elevate their religious feelings, and give a consistency of character, which would render their christian profession amiable and useful.

And if hearers generally would be persuaded to meditate on the warnings and exhortations which are delivered to them in public, we might hope to see more blessed effects produced. If faith comes by hearing, and hearing by the word of God; the remembrance of what has been heard, and serious reflections upon it, might be the means of salvation to the soul.

Hearers should leave the house of God with a determination to practice what has been enforced.

We are commanded by an Apostle, to “be doers of the word

and not hearers only, deceiving our own selves." Christianity is not a mere theory, designed for amusement or speculation. It is a practical system. Its grand object is, to turn men from sin to holiness; and from the love of the world to the love of God. "For the grace of God that bringeth salvation hath appeared to all men; teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." Men should hear, then, with a view of being doers of the word.

What does this word command? It commands men to flee from the wrath to come. It calls upon the wicked to forsake his way, and the unrighteous man his thoughts. It declares, that "he who believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." Such being the solemn statements, and authoritative requirements of revelation, every one should feel a deep anxiety to be a doer of this word. On retiring from the solemnities of public worship, it is important that each one should ask himself; Have I fled from the wrath to come? Have I forsaken my wicked ways? Am I a believer on the Son of God, or is eternal wrath abiding on me? Hearing the word will be of no advantage, if the voice of warning is disregarded, and the invitations of mercy are not accepted. It is said of some, "that the word preached did not profit them, not being mixed with faith in them that heard it."

The gospel also enjoins various duties on Christians. It commands them to walk not after the flesh but after the spirit. It requires them to "crucify the flesh with its affections and lusts; and to lay aside every weight,

and the sin that doth most easily beset them. It shews them in what way they are to glorify God, and how they can be most useful to their fellow men. When, therefore, they return from the house of God, they should seriously inquire, what duties have been explained and enforced? And they should solemnly resolve, that whatever may have been their former deficiencies, they will, in future, live in all holy obedience to the divine commands.

I shall now close this communication, by offering a few reasons in support of the duties which I have recommended.

A neglect of them will be dangerous. If you are satisfied with being hearers only, you are deceiving yourselves. It is affecting to think, that persons may indulge the persuasion that they are pleasing God, and pursuing the path to heaven, when, alas! the contrary is the case. Perhaps some who read this may be cherishing a spirit of self complacency, because they attend regularly on the ministry of the word, and manifest a respect and kindness for those who deliver the messages of salvation. But this falls far short of the christian character. You may hear the word, and yet remain in a state of indifference and unbelief. Nothing can be more delusive than the hope that is founded on being a hearer of the word, while that word is not received.

The performance of the duties I have brought into view, will be followed with the most happy consequences.

"But whoso looketh, (says the apostle James;) into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his

deed." There is, in this passage, an intimation, that it requires watchfulness and labour to remember what is heard, and to receive and retain it, so that it shall become the ingrafted word of God, able to make men wise unto salvation. It calls for christian effort to understand and practice what is brought to view in the ministry of the word. But the man who sets about this in seriousness and earnestness, "shall be blessed in his deed." He shall be enriched with divine knowledge. In him the promise shall be fulfilled; "the soul of the diligent shall be made fat. He shall grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. He shall also abound in consolation. The knowledge he receives in answer to prayer for a blessing on the word; and his more familiar acquaintance with its promises, and the various subjects illustrated from the pulpit, will give a sta-

bility to his mind, and furnish him with sources of comfort and confidence, so that he will stay himself on the Lord his God.

The Lord will bless him. "In keeping thy commandments, (says the Psalmist,) there is great reward. The willing and obedient shall eat the good of the land. The man who thus endeavours to derive profit from the services of the sanctuary—who endeavours by prayer, meditation, and recollection, to treasure up the instructions which he hears, and labours to carry the spirit and principles of religion into the affairs of life, shall be blessed of God. The Lord lifts upon such the light of his countenance. He gives the spirit of adoption, and an earnest of Heaven to those who, while they are dependant on the grace of God, labour that the means may be blessed, which that grace has provided, and on which they have diligently attended.

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## Review.

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*The Moral Condition and Prospects of the Heathen. A Sermon delivered at the Old South Church in Boston, before the Foreign Mission Society of Boston and vicinity, at their Annual Meeting, Jan. 1, 1824. By Benjamin B. Wisner, Pastor of the Old South Church. Boston, Crocker and Brewster. pp. 36.*

It has been the fate of the missionary cause wherever it has at last obtained a decisive hold on the feelings of a community, to struggle through a protracted course of diversified opposition. The first call to this species of benevolence has generally been made by young men, such as Carey, and Mills, and Judson, who had

resolved, at all events, to consecrate their lives to the service of the heathen. Associating with themselves a few others of similar character, with all the zeal of reformers, they began to urge upon christians, the universal obligation of the command, Go ye into all the world, and preach the gospel to every creature. Whether they have stated this obligation without sufficient care, or whether their zeal has not been sufficiently tempered with discretion, we pretend not to say. But the first and almost immediate effect of this sort of preaching has been a very universal tremor among the ranks of those professed christians who had not before devoted any attention to the



subject. They shrunk back, as though the missionaries were in possession of an argument which was about to transplant the whole Christian church, willing or unwilling, to the prairies of Missouri, or the rice marshes of Bengal. There seemed at first blush something improbable in the idea that a truth should have been in open view to every one who looked upon his bible, and that these young men should now for the first time have discovered its meaning and importance. Hence the older part of community looked upon them as unwise youths, whose zeal, far too fervid for the practical purposes of life, needed to be cooled by a few lessons from the more temperate wisdom of their fathers. But this was far from being the only feeling which the call to missionary exertion awakened. The churches had not been informed of the state of the heathen world. When this was brought before them, though they felt that something ought to be done, the magnitude of the field sunk them into almost hopeless despondency. And again, they had not before thought of much more than getting to heaven themselves. But now that the duty was urged upon them of doing all in their power to get others there, they immediately saw that thousands around them were perishing for lack of knowledge. Hence, said they, we have heathen all about us, and we must first attempt to do something for them. And besides all this, the undertaking costs money; and christians, before the present system of exertions, had not learned to give freely and cheerfully, and with faith, into the treasury of the Lord. But perhaps a more powerful obstacle than any other, or one, at least, which gave to all the others their principal effect, resulted from that shuddering anxiety, that

dread of consequences, which fills up the interim between "the acting of a dreadful thing and the first motion." Here was a great object to be effected. It ought to be attempted, but how should it be commenced? Who should commence it? Where should the first blow be struck? Where should the first point of light be thrown upon the darkness which covered the earth, the gross darkness which covered the people. The wisdom of no one could be relied on, for in this business the wisdom of no one had been tested. No plan could be suggested, against which a thousand objections could not be urged, for where the facts were so few, their place must be supplied by imagination, and imagination is abundantly more prolific of difficulties than reality. At last, necessity has driven a few to the adoption of some plan to meet the present emergency; this has in time become more and more perfect as experience has taught wisdom, and when once confidence has thus been established, the other difficulties have gradually vanished, and the cause has gained the substantial support of the christian community.

When the missionary cause has advanced thus far, it is evident that its progress is not to be resisted. It has found out men who have pledged to it their lives and their fortunes, and their example is daily augmenting their number. Men begin to taste the delights of liberality, and their bosoms beat high with the throb of conscious philanthropy. Every new success adds fuel to the flame of their benevolence, and every failure only binds them more indissolubly to their purpose. They have learned how exertion is to be made. They have learned to strike with effect and in concert. They have learned to lay their plans, and to wait prayerfully and

fearlessly for the full result of their combinations. Their atmosphere is infectious. Every christian sees at once that this is acting in the spirit of the gospel. He at first feels ashamed to oppose; he then feels ashamed not to assist, and at last comes to throw with alacrity his mite of exertions and influence into the treasury of the Lord.

But when the cause has once gained this elevation, it has other enemies to combat. Whilst the church quietly looked on, or rose in opposition, the men of the world were silent, if not friendly to the missionary enterprise. The attempt could at least do no harm. Sympathy was awakened at the sight of a few men, for obviously no selfish motive, struggling almost alone to benefit a world of miserable heathen. And besides, no strong appeal was made to the charities of the public, nor was its indifference confronted and contrasted with elevated christian liberality. But when once this cause has assumed an attitude which brings it prominently into public view, and challenges the support of every man who wishes well to his species, a host of opposition instantly takes the field. The undertaking is branded as Quixotic, and in a most appalling degree inhuman. We are told that the heathen are well enough off in the world that is, and will be in no danger in that which is to come. We are accused of interrupting the peace of nations, disturbing the harmony of families; in a word, that the thing we are attempting is impracticable, and useless if it be not impracticable, and if useful and practicable, we are attempting it in precisely the worst of all possible methods.

We mention these things not as subjects for complaint. No, we rejoice that it is so. If the supporters of the cause cannot both meet argument and bear ridicule,

we would give but little for their assistance. The more the merits of the subject are discussed, the better will they be known, and the firmer grasp they will take upon the feelings of the community. The old will love the cause more, and the young will understand its merits better for every such investigation. The missionary cause, like the Pine of Clan Alpine

“Moored on the rifted rock,  
Proof to the tempest's shock,  
The firmer he roots him the broad-  
[er it blow.”

Nothing can please us better than whatever tends to bring the subject fairly before the tribunal of enlightened public opinion.

Such we think to be the state of the missionary cause in our own country. It has very generally enlisted under its banners all of every name who bear the image of Christ. But it still has many opposers. Its merits are not fully understood, nor is its benevolence duly appreciated. It needs that these should be brought prominently and frequently before the public, and that every objection worth notice should be fairly and candidly discussed. Vituperation should be most carefully avoided by all the friends of missions. The cause is too elevated for appeals to any other than the nobler sympathies of man. It certainly needs not the aid of invective. It can do without it, and if not, it certainly cannot do with it. It becomes the advocate of missions to stand forth bold in the consciousness of honest benevolence, and exhibit lucidly and feelingly the claims of the cause he is supporting. He should take the ground of a man willing to be convinced if he is wrong, and most desirous to convince others if he is right. In this way the cause will prosper. It has claims upon the man of taste, the man of feeling, and the

philanthropist, which no other cause can present. It will yet sway the whole christian church, melt down into one mass every friend of man, engross the attention of cabinets and councils, and throw its mighty weight on one side or the other of every grand political combination.

We are happy to observe that a course similar to that which we have noticed, has been pursued by the author of the very able sermon whose title stands at the head of the present article. He has devoted this discourse to the consideration of one single question of vital importance to the missionary cause, namely, What is the present state, and what are the future prospects of the heathen world? The whole discussion is conducted in the style of temperate, logical, and manly argument. We have not noticed a single expression which at all savoured of unkind feeling, nor a single argument of which the conclusion, so far as we see, could be resisted. Mr. Wisner attempts to establish the position that the heathen who die in their present state, so far at least, with one or two exceptions, as that state has been known, will be inevitably lost. We will briefly present our readers with an abstract of his argument.

The text is in Rom. vii. 9. "*We have before proved, both Jews and Gentiles, that they are all under sin.*" The sermon is divided very properly into two stages of argument. The object of the first, is to establish the position, that the Apostle considered the heathen of his own time exposed to the fearful consequences of sin disclosed in the scriptures; and of the second, to prove that the heathen are now in the same moral condition, and exposed to the same condemnation, as they ever were.

1st. The proof of the first position is drawn from the phrase in the text, "under sin." This, evidently, means "to be sinful." It indicates, they were considered by the apostle as transgressors of the law, and, as to every law a penalty must be attached, they were exposed to that penalty, whatever it might be. The second argument is drawn from the expression in the 19th verse, "the whole world is guilty before God." The proof from this argument is very nearly the same with that of the first. "To be guilty," and "to be a sinner," mean substantially the same thing; only in the latter case, the mind is directed specially to the action, and in the former, to the offender. A guilty man is always a transgressor, though a transgressor may not always be guilty; he may not have known nor have had the means of knowing that his action was wrong. The conclusion then, to which these two arguments bring us, is, that the heathen are sinners and are guilty, and are, therefore, exposed to the condemnation of the law of God.

But what is this condemnation? The author proceeds to show in the 3d place, that the apostle believed, that it was "the wrath of God." Verse 18. And in the 32d verse, that in the judgment of God, those who possessed the character of the then heathen, were "worthy of death." And in the 12th verse of the second chapter, he declares, that they who had sinned without law, that is, without the light of revelation, shall perish without law; that is, without being judged by revelation. Hence it is evident, that their condemnation must be death. In the next place, he shows that it is death eternal. In the 6th chapter of this Epistle, the apostle, speaking

of the former heathen life of the Romans, asks; "What fruit had ye in those things whereof ye are now ashamed, for the end of these things is death; for the wages of sin is death. The wages of sin is death, but the gift of God, is eternal life through Jesus Christ our Lord."

"Here it is evident, the sentence is antithetic, and that the same range of interpretation is to be given to death in the former, as to life in the latter clause. Of course, we here have the apostle asserting, that the wages, the merited and just recompense of the things whereof they were ashamed, and of which he had asserted the whole heathen world to be guilty, was eternal death. And 5thly, the same decision is given in his Epistle to the Ephesians, in which he declares, that whilst they were Gentiles, they were "children of wrath, having no hope in the world." "Children of wrath," means liable to, or deserving the wrath of God. Such was their state when Gentiles, and moreover, it was "without hope." And here the author asks very pertinently, "Were they to enter heaven at death? Then there was hope in their case. Were they to suffer a temporary punishment at death, and then enter heaven; then there was hope in their case. But Paul says there was no hope. They were exposed to eternal death."

Lastly, the author eloquently urges; from the dangers, imprisonments, and diverse persecutions which Paul endured for the sake of preaching the gospel to the heathen, that he believed such to be their danger. From such repeated declarations, and from a whole life spent in a manner for which nothing but such sentiments will account, we think the author conclusively proves, that the inspired apostle

to the Gentiles, undoubtedly, considered the heathen to whom he preached, exposed to the eternal wrath of God.

This leads us to the second stage of the argument, in which the question is, "Is this decision of the apostle applicable to the heathen of the present day?" Here Mr. W. states the almost self evident proposition, that "since the principles of the divine government are ever the same, and since the Bible correctly develops these principles; whatever the Bible declares concerning any description of character in one age, is true of the same description of character in all ages." To determine, therefore, what are the prospects of the heathen now, it is only necessary to inquire, whether their moral character be the same with that which the apostle denominates by the term, "under sin;" and which, he declared, exposed them to the wrath of God to "hopeless" "eternal" death.

In conducting this inquiry, the author examines the moral character of the heathen of the Eastern continent and its islands, and of the aborigines of America. The specifications of Paul, he remarks, respecting the Gentiles of his time, may be arranged under the following heads, "those which refer to duties to God," and "those which refer to duties to man."

1st. The apostle declares that the heathen of that age "knew God." That is, at least the learned heathen knew the existence of one supreme God. In the same manner, the Aborigines of America, and the heathen of the Eastern continent, at present, generally, if not universally, believe in the existence of one supreme Deity, uncreated and eternal. But, adds the apostle, "they glorified him not as God,

but changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four footed beasts, and creeping things." The author then shows conclusively, that this assertion is true not only of the ancient heathen, but of the aborigines of our own country, as well as of all the inhabitants of the Eastern continent. We would willingly quote several passages from this part of the sermon, but our limits constrain us to proceed to the consideration of the moral character of the heathen, in respect to relative duties. 1 The Apostle describes the ancient heathen as without natural affection. The same is true of modern heathen. 2. He declares they were given up to vile affections, and to the most shameful uncleanness. The same is true of the savages of the West, and of the idolaters of the East. 3. It is given as another characteristic of the ancient Pagans, that they were governed in their intercourse by supreme selfishness, exhibiting itself in the various forms of "covetousness, deceit, falsehood, dishonesty, and fraud." The same remarks apply with equal force to our own aborigines, and to all the various nations of the East. 4. The Apostle says of the Heathen of his time, that they were "unmerciful, malicious, and implacable." It is abundantly evident that these epithets may be applied with equal propriety to the heathen of the present day. The author then notices the objection which is made to this doctrine from a priori views of the character of God, and concludes by an eloquent appeal to christian benevolence in behalf of missions.

We have thus only very briefly stated the outline of this logi-

cal, and to us, conclusive argument. Our limits forbid us to give a single extract. It is, however, but justice to remark, that each of the specifications we have noticed, is most fully supported by abundant references to authors of unquestionable veracity, men who have themselves witnessed the very abominations which they describe. In this department of the subject, Mr. W. has evinced a spirit of persevering and laborious investigation, which we have never, on a similar occasion, seen surpassed, and which we have rarely seen equaled. If we mistake not, this sermon has fully set at rest one question which has caused no little doubt, even among the friends of missions; it has established one fact which should stimulate every christian to unremitting exertion, so long as there remains a single unevangelized human being on the face of the earth. To say more in praise of the sermon were unnecessary. It aims at an important object; this object it has accomplished; and for accomplishing it the author deserves, and we doubt not, will receive, the thanks of the christian community.

Were we disposed to look for minor faults, we doubt not they might be found. Parentheses are used too frequently. From a desire to be exactly understood, the sentences are sometimes overburdened with circumstances. Not enough attention is paid to melody and the lesser beauties of writing, nor is the selection of words so classical as the nature of the subject might have warranted. But these are small defects. They are lost in the general excellence of the discourse, and only teach us that nothing human is exempt from imperfection.

# Missionary Intelligence.

## ENGLISH BAPTIST MISSION.

### SERAMPORE.

THE following particulars, in relation to the afflictive bereavement sustained at this station, in the death of Mr. Ward, will be read with interest. They are taken from a letter written by Mr. Pearce to Samuel Hope, Esq. of Liverpool.

"The funeral was attended by several missionaries of all denominations; Church. Independent, and Baptist. Brother E. Carey prayed before the removal of the body; Dr. Carey delivered an address at the grave, (in his usual simple and affecting manner;) and Dr. Marshman concluded with prayer. Dr. Carey dwelt with great propriety on the loss we had sustained, whether we considered our departed friend as a christian, head of a family, minister, or missionary—and in the latter character especially, as it regarded both the spiritual instruction and temporal comfort of the Native Brethren."

That this devoted servant of Christ was ripening for glory, was evident to those who had the opportunity of remarking the state of his mind.

"His growing devotion had been for many months past observed by his friends, and death and the invisible world were the common topics of his conversation with them. On the Monday preceding his death, he united in a prayer-meeting with the Church Society's missionaries here, and used the following expression, indicative of great humility, and ardent desire for the

salvation of the heathen; 'O Lord, if thou seest me unfit for the carrying on of thy cause, and that it is injured by my coldness and want of spirituality, O remove me, and put others more worthy in my room! but let thy kingdom come, and thy will be done on earth, whoever be the instruments.'"

Of the fragment, mentioned in the following paragraph, we hope to be able hereafter to give some additional information.

"He was writing an appeal to European Christians in favour of Missionary exertions, nearly fifty pages of which had passed through the press before his decease. The work will derive additional interest now from the consideration of its being his dying effort; and, I trust, will be blessed to produce a wide, permanent, and beneficial influence. And O that God would, in tender mercy to the heathen, open the windows of heaven, and pour us down a blessing; and having proved, by removing such laborious and useful men as Milne, and Harle, and Keith, and Ward, that he can do without instruments, manifest his own Almighty power and glory by converting the world unto himself!"

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### CALCUTTA.

THE following Extracts are from the Journals of our Calcutta brethren.

"January 2, 1823. A poor old man, named Gomech, who heard the gospel some months

ago from Paunchoo, has lately been very ill, deeply salivated, which has detained him at home these two or three weeks. Being a little better, he found his way to the station again to-day, though unable to speak plain from the effects of the calomel. He entered into a long and a very pleasing conversation, in which he gave me an account of his feelings during the time of his confinement. I wish it was in my power to give an account of it, in a way that would do justice to its simplicity and earnestness. I cannot help hoping he has found the "pearl of great price." Amongst several things he related, he mentioned the following with great pleasure, viz. that his wife, he hopes, is beginning to seek salvation also. Some little time ago, she used frequently to reproach him for ignorance, saying he knew nothing—ought to learn of her, as she was much better acquainted with religion than he was; to which he replied, "Well, teach me then." It was a sore grievance also that he did not seek instruction among the Catholics instead of going to the Protestants. When he would pray in his house, in the way he had witnessed with us, she would ridicule, or behave unpleasantly. This was very pleasing in one view, as it shewed he was in the habit of prayer, and that he was persevering in the duty notwithstanding the opposition. He mentioned, that since he was confined to his house by affliction, he chanced one day to go into his room, and found his wife praying, and making use of the same kind of language as he has used since he has learned to pray of us, as he expresses himself. This circumstance seems to have afforded the poor old man great pleasure. His recent affliction seems to

have co-operated with his former impressions in bringing him near to the Saviour."

*Pleasant Account of a Brahmun.*

"Our friends in England will soon hear of the death of Anunda; but it will be matter of thankfulness to them to learn, that we have now at the station another brahmun who bids fair to be a second Anunda, (*Joy*) the fruit of the Doorgapore station.

"Three years ago, he was with us for some time, and read through Matthew and part of Mark, and then left us at the importunity, it seems, of an elder brother, a lawyer in the native courts, a man of consequence, and a great opposer to the gospel. After three years he unexpectedly returns, and seems more hopeful than before. I had quite forgotten that such a person had been amongst us, and Paunchoo seems to have had not the least expectation of his returning. And after being long forgotten by us all, he came one night, and walking slowly up to Paunchoo's house, exclaimed, *Brother!* "Who are you?" was the reply. "I am Bagungee, the brahmun, who was with you at such a time, and read the Holy Book. *I am come alone; with my life in my hand.*" He was of course welcomed, supplied with a room, and has commenced reading the scriptures as before, and is very diligent. The Lord deepen conviction upon his heart, and give him to his little church here, as a brand plucked out of the fire. I sincerely trust, this instance of divine mercy, for I cannot but hope the hand of God is in it, will tend to remove my scepticism. Often I speak upon the subject of salvation by Christ, rather as a duty than a delight, and when persons present themselves for inquiry, I

am apt to decide upon it as a bad case in my own mind, before I scarcely exchange a word; and the many cases wherein we have had persons here for a little time, who have then abruptly left us, or given us cause to dismiss them, produced upon our minds a great degree of unbelief, and almost a temper of despondency. But God is to be trusted through all outward discouragements. "I had fainted unless I had believed to see the goodness of the Lord in the land of the living." "Lord, increase my faith; and the faith of my companions in the kingdom and patience of Jesus Christ." The first conversation I had with him, left rather a doubtful impression upon my mind, but I have been better pleased the longer he has remained. The first morning, after a little conversation, he asked me whether or no infants were accounted sinners, and so in a state of condemnation? Instead of giving any direct reply, I recited the passage from Luke, "Lord, are there few that be saved," together with the reply Christ gave, and took occasion to insist upon the importance of a serious attention to our own salvation, rather than to direct our minds by an uncalled for concern about that in which he had no interest. I have had nothing of the sort since, but all has appeared serious.

"10th. The brahmun continues to give increasing satisfaction. His diligence in reading the scriptures is very pleasing, and the increase of christian knowledge, proportionate. I have also perceived a very marked sobriety in his deportment. No irreverence and levity, nor any unprofitable remarks. His diligence in reading the scriptures puts me in mind of that illustration of the kingdom of God, in the *man who went out*

*seeking goodly pearls.* He has already gone through the four gospels, the Acts, and nearly the epistle to the Romans. He truly answers to the character of an inquirer, for the whole of his work seems to be the attainment of scripture truth. I have greater hope of him than ever I entertained of Anunda, previous to his baptism. He appears to have much more application and more determined seriousness, though he is an older man, and therefore it might be expected. In our place of worship this morning he made some very seasonable remarks to the people who were collected to hear. If he continues as he has yet gone on, I cannot doubt of his turning out a very consistent christian, and I begin to hope, a useful preacher too. Paunchoo seems to take a great deal of pains with him, and is not a little delighted with his improvement. His Brahminical thread, malas, &c. he has taken off, and given to brother Penney. With us he at present receives his daily food, and has had one piece of cloth; and besides this, I have not heard one word upon his worldly affairs, and this is no small thing to say. I believe his food is of the very plainest kind, so that I know not how he could do with any thing less. Being a Brahmun of the Cooley cast, he might live in luxury, if he pleased; but he says, "having found the way of life," he has as much as he needs. His brother, who is wealthy, or at least, in good circumstances, says he will maintain him if he will leave us and go home. He says in reply, "You know I have been thus way ever since I was here three years ago; and I *am* and *shall be* a christian." Three or four people were sent by his brother to parley with him; but it was to no effect. Nearly a fortnight,



ago I asked him to pray at our evening worship; but he excused himself. I stopped about ten days, and asked him again: he consented, but was very low and very short, only uttering a few broken sentences. It was, however, very gratifying; for though his words were few, they appeared *fully chosen*. His way of expressing his sense of sin appeared very evangelical: we have little doubt he will gain confidence in due time. His diligence and seriousness promise exceedingly well, and I hope he will prove a useful instrument in making the truth known to others; though his utterance will probably never be so ready and forcible as Paunchoo's."

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### HONDURAS.

A LETTER from Mr. Bourne, dated April 30th last, gives the following account of a visit he had paid to several places under the Spanish dominion, lying to the southward of Belize.

"Since I wrote to you last, I have taken two voyages to the southward. The first was about two hundred miles to the Spanish settlement of Amao, where I remained a few days. The people are in a very wretched state as it respects religion. I was introduced to the Commandant, who after making some inquiries, stated that he should be happy to give me any information he could, and that all they required was conformity to the civil authorities. There is a fort and garrison at this place; there is a priest also, who invited me to come and see him. I called at his house, and spent about an hour in conversation with him; he, though probably one of the richest merchants in the place, appeared a very illiterate man.

He told me his house was at my service while I remained there; for which I thanked him, but did not avail myself of his offer. One woman, from hearing of what she supposed to be a priest, came to me, wishing to confess; but I dispensed with her offer, praying she might go to a higher source for forgiveness. Soon after my return from this place, an opportunity presented, and I entered on my second voyage. This was up the Gulf of Dalie to Isabella. The passage up the Gulf was the most delightful of its kind I ever saw. As we sailed up, the mountains on either side us were very high, nearly perpendicular, and covered with a rich variety of the most verdant foliage. This continued for about twenty miles, when the river opened into a large lagoon, which took us nearly a day to sail across; here the land brought the water again into a narrow compass, which continued for some few miles, when we were introduced into a still larger lagoon. After sailing a whole day in one direction across it, we arrived at Isabella. The inhabitants are few at this place; they choose to live more in the interior, on account of the pirates who trouble the coast. It is chiefly occupied as a place to receive goods to and from Guatimala and Belize.

"The inhabitants chiefly consist of Indians—there are a few Spaniards—they have no priest among them, and seem, if possible, in a worse condition than those of the former settlement. I took the liberty of talking a little with them, and got about seventy or eighty round me, among whom I distributed a large bundle of tracts to those who could read, and exhorted them to read them to those who could not. There was much eagerness manifested to get

them; and among those who could read, and obtained them, were a considerable number of poor Indians, who had come many miles out of the interior, to drive the mules which carry the goods, and were going to return. To one man, who appeared trust worthy, I entrusted another bundle of tracts. He was going into the interior, and promised they should be faithfully distributed."

The following letter, addressed to a friend in Newcastle, gives a more general view of his situation and prospects.

*July 17, 1823.*

"You will probably hear, before this reaches you, that Belize is to be the place of my residence, and the commencement of the Mission in this part of the world; and in this, Divine Providence seems much to have interfered, and, by a long detention, and painful course of discipline, to have taught me the path of duty. I have received a letter from Mr. Dyer, stating it to be the opinion of the Committee, that I should remain at Belize; yet, however, they wish me still to keep my eye on the Indians of the Musquito Shore, and send them information respecting them. I feel fully satisfied with this arrangement, and see much of God in it. It appears of the greatest importance that a Mission be established here first, not only from us loud calls, the greater number of inhabitants you get access to at once, and the probability of its supporting itself at no very distant period, but of its local advantages, and the assistance it may afford to every other Mission in this part of the world. We may hope the period is not far distant, when not only something will be done on the Mus-

quito Shore, but amongst the Spanish provinces around this settlement. Indeed, it appears from their internal commotions, that things are now fast making way for the entrance of the Gospel; and I have little doubt but that, in a little time, a Lancasterian School might be established in Guatemala, a city containing 32 000 inhabitants."

"But probably you would wish to know what is doing in Belize, relative to religion. As to its means, we have on the Sabbath, one service at six o'clock, A. M.; one at half-past ten; and between one and two, P. M. we commence the Sunday school, which continues till about half past four o'clock; and at half-past six in the evening, we have preaching. The whole of this has often, of late, fallen to myself, Mr. P. being from home, and Mr. S. being employed up the river. We have besides these, two services on different evenings in the week; also I have devoted a certain portion of time every week to visit the free coloured people, and converse and pray with them from house to house. This, I trust, will in time be attended with beneficial effects. The people to whom I here chiefly refer are disbanded soldiers, who, with themselves and families are now near a thousand in number; and are divided into two villages, lying north and south of Belize; but the wet season, which has now set in, has rather obstructed me, the places being at this season in part under water. Some of these people are in the habit of coming regularly to the place of worship, and appear very attentive. Our evening congregations are generally very good; those on the Sunday morning improve gradually, and the

school is also on the increase."

"From the inconveniences and bad situation of our place of worship, some who have come and expressed a wish to come again are kept away; and on these and other accounts, the two chief of which are the smallness and high rent of the place, I have been induced to come to the conclusion of endeavouring to get a new place built. One of the oldest merchants has undertaken to procure a lot for me, and several of the magistrates are favourably disposed. I have drawn plans of our intended building, and sent them to America, where it will be constructed. By this step it will not amount to one-half of the expense it otherwise would do. In the plan, I have strictly studied economy; if you know of any person or persons who can render us any assistance in paying the debt, which will be necessarily incurred, it will be thankfully received.

\* \* \* \* \* "I have been to two of the Spanish settlements, laying about from 200 to 300 miles south of Belize. Their state, in a moral and religious point of view, is truly wretched. At one of these places there was no priest, nor regular existing civil authorities. The inhabitants are chiefly Indians. I took the opportunity of distributing a number of Spanish Tracts among them. They were readily and thankfully received; and what was still more gratifying, many of those to whom they were given could read. I left also a bundle of Tracts at this place to go into the interior; and who can say, by following them with our prayers, what through the Divine blessing may be done?"

[*Eng. Bap. Mag.*

## BAPTIST MISSIONARY SOCIETY OF MASSACHUSETTS.

### MISSION TO HAYTI.

In some of the preceding numbers of the Magazine we have given several extracts from the letters of Rev. Mr. Paul, the Society's missionary to Hayti. Mr. P. has lately returned to this country, having fulfilled the object of his immediate destination; and it may be interesting to our readers to be made acquainted with a brief and connected account of the result of his labours.

Mr. P. sailed from Boston on the 31st of May, in the schooner Alert, Capt. Lindsey. His passage was gratuitously furnished by the liberality of the Hon. William Gray. Mr. P. had been supplied with French and Spanish tracts by Rev. Mr. Jenks, with Bibles by John Tappan, Esq. Treasurer of the Mass Bible Society, and with several letters of introduction, through the politeness of W. Ropes, Esq. of Boston. The American Bible Society also commissioned him as the bearer of a splendid copy of the Bible to his Excellency President Boyer.

After a very pleasant passage of 22 days, during which he received every token of kindness from Capt. Lindsey and crew, Mr. Paul arrived at Cape Haytien. Here he found the officers of the custom-house and every person to whom his mission became known, eager to receive Bibles. He remained here at this time but a week, being anxious to present his credentials to the President, and solicit permission to preach the gospel of Christ to his countrymen under the protection of the government. He sailed for Port-au-Prince about the 1st, and arrived there on the 4th of July. After some delay,

he succeeded in obtaining an audience with the President, and the result of the interview was highly satisfactory. Mr. Paul stated to his Excellency his object, and was allowed freely to urge the importance to the government of a free and full toleration of religion. This subject, a delicate one in a newly organized government, and in a Catholic country, Mr. Paul managed with great judgment and discretion. At the close of the conversation, in which Gen. Inginac acted as interpreter, and to which President Boyer listened with deep attention, Gen. Inginac said to Mr. Paul, "I have the pleasure to inform you that it is the will and pleasure of his Excellency that you be permitted, and you are hereby permitted to preach the gospel in private houses and halls; but owing to the present uninformed state of the lower class of the people, from a regard to your own personal safety he wishes you to be prudent in conducting your meetings, especially in the evening. His Excellency hopes that in a few years meeting houses will be erected, and religious privileges enjoyed as they are in the United States of America." It may be proper here to remark, that at this time and in subsequent communications, Mr. Paul was given distinctly to understand, that owing to the state of society, tumult might be excited by incautious methods of religious instruction, and he might be exposed to inconvenience, before the disorders could be quelled; but that the government would do all in its power to protect him, and that in the judicious discharge of his ministry he should be allowed to suffer no molestation.

After spending a few weeks in Port au Prince, in which time he visited families, distributed Bibles, and prosecuted the business

of his mission, Mr. P. returned in the latter part of August to Cape Haytien. Before his departure he was treated with every mark of respect and regard by Gen. Inginac, and was furnished by him with a very handsome letter to Gen. Magny, the Commander in chief at the Cape. In this letter not only was Mr. P. spoken of with great kindness, but was expressly declared to be under the protection of the government. His passage on this occasion was gratuitously furnished by Capt. Nash, of Boston, who has, on several occasions, rendered to Mr. Paul important services, which the Board would most gratefully acknowledge.

After his arrival at Cape Haytien, a commodious hall was hired and furnished by several gentlemen and natives, for a place of public worship. In this place Mr. Paul commenced preaching, and continued to occupy it for this purpose till his embarkation for the United States. His number of hearers varied, but was on some occasions as many as 200. The week days were generally occupied in visiting families and in distributing the Scriptures. Applications for Bibles were frequent. He was often solicited to bestow them when passing through the streets, and repeatedly found, after having been absent from his lodgings for a few hours, that five or six applications for Bibles had been made before his return. He found the people universally willing to hear; but as he does not speak French his opportunities of doing good by public teaching among the natives were not so great as he could have wished. It was affecting, he remarks, to observe the eagerness with which the hearers listened, and the regret they manifested at not being able to understand the preacher.

Throughout the whole course of his labours and teachings in public, and in private, not a single case occurred in which he was treated with disrespect. On the contrary, every one seemed to wish well to his object, and manifested a desire to further it by all the means in their power. In not a single instance did he meet with the semblance of molestation. On one occasion, doubtless for the first time in the island of St. Domingo, he administered the ordinance of baptism by immersion. The spectators were universally solemn and respectful as they would have been in any part of the United States.

Before the departure of Mr. P. from Cape Haytien, President Boyer and Gen. Inginac arrived there from Port au-Prince. Just before the vessel sailed, Mr. P. called on Gen. I. at the Government house to inform him of his intended return. "On this occasion," says Mr. Paul, "he took me by the hand, and was pleased to say, that he was very sorry that I was about to leave the Island. But it was with pleasure he could announce to me, that by my prudent conduct I had merited the implicit confidence of his Excellency, himself, and the Government; and that they and himself wished me a pleasant passage, and hoped my absence would be short." Gen. Maguy expressed at parting the same sentiments. Indeed, the wish for Mr. Paul's speedy return, seems to have been very general.

Mr. Paul sailed from Cape Haytien Dec. 25, and in 13 days arrived at the Vineyard. From this place, having been detained several days by contrary winds, he came to Boston by land. He has been absent from home about 8 months, during which time, through the goodness of Provi-

dence, not a single unpleasant occurrence transpired.

We may thus consider the great object of Mr. Paul's first destination accomplished. It is now ascertained, that Hayti is a field white for the gospel harvest. It is ascertained, that the government is decidedly favourable to toleration, and is only restrained from the public avowal of its sentiments by a prudent apprehension, that it might, by sudden innovation, alarm the prejudices of an uninformed people. And more than this, it is ascertained, that the gospel may be publicly and statedly preached in the second town in the republic, without exciting any expression of unkindness; nay, with as much security from molestation as in any town in our own country. But our limits forbid us to enlarge; we may possibly present our readers with some extracts from Mr. Paul's journal in a succeeding number.

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*The Fourteenth Annual Report  
of the American Board of Com-  
missioners for Foreign Missions.*

THIS document is one of the noblest testimonials to the Christian zeal of the American Churches that has ever appeared. We have read it with unmingled satisfaction, and, we hope, with devout thankfulness for the success of our Congregational brethren. Although it consists of 200 pages, the only regret we felt was, that it was no longer. It is our sincere prayer, that God may open to the American Board so extensive a field for exertion, and so enable them to occupy it, that in a very few years, the annual report of their proceedings may require a volume instead of a pamphlet. We are convinced that no periodical publication will be more impatiently expected or more greedily read by every one who loves the cause of Christ.

The present Report has every thing which such a paper can require to recommend it. It is a plain matter of fact statement. It presents a succinct view of the present state of every missionary station under the care of

the Board, with an unvarnished account of the circumstances of encouragement and discouragement which now attend it. At the close, a full expose is made of the pecuniary concerns of the Board. There is throughout no parade of eloquence, all is told in that business-like manner, which at once gives a community confidence in the agents, and interests every individual in the success of their operations. We would willingly present our readers with an extended view of the operations detailed in the report. But our limits forbid. We must confine ourselves to the following summary. "The Board employs among the Heathen not less than 146 competent adult persons, of whom more than one

quarter part are preachers of the gospel. It has established these laborers in 25 different stations in six or eight different nations, speaking as many different languages, and comprising many millions of people. It has translated a considerable part of the Bible, and is now printing it in the language of a numerous population. It has organized 10 christian churches in the midst of Pagan countries, has established about 70 different schools, containing more than 3000 scholars, and is making a gradual, but constant progress towards raising from a degraded and vicious barbarism several interesting portions of our race." We earnestly recommend a thorough perusal of this Report to every one of our readers.

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## Religious Intelligence.

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### REVIVALS OF RELIGION.

Extract of a Letter to one of the Editors, dated Colerain, Mass. Aug. 27, 1823.

Rev. and dear Sir, I take this opportunity to communicate an account of the revival which has recently taken place in the 1st Baptist Church in this town. The Leyden Association met here on the 9th and 10th of Oct. last. About a fortnight previous to this, a conference was established on Sabbath evenings in a neighbourhood about a mile west of the meeting-house. The occasion of this was, a house, containing two families, had been visited with afflictions which produced in the heads of those families a religious excitement. But very few met until after the Association. The general state of religion in this society, and indeed through the town, was very low. The church for two years had been destitute of a pastor. They were rent by divisions, and their contentions were like the "bars of a castle." A few of the brethren kept together and continued to maintain their visibility: but the congregations were very small. The prospect was gloomy indeed. But the meeting and exercises of the Association, had a happy effect. At the close of the Association, I left the place, not expecting ever to see it again, being then a stranger in the town. Before I had proceeded far, I was overtaken by one of the church's committee, who requested

me to return and preach with them a few Lord's days, as a candidate. I accordingly appointed to be with them on the following Sabbath. On entering the meeting-house, I found a large congregation assembled to hear. My first discourse was founded on Acts x. 26. "Therefore, came I unto you without gainsaying, as soon as I was sent for: I ask, therefore, for what intent you have sent for me." I noticed the different intents for which people employed and settled ministers. After noticing the intents of worldly men, I mentioned the intents of the humble, devout christian; and closed, by exhorting the hearers to examine the motives of their conduct, assuring them that by these they were to be tried by the all seeing Judge.

I have not noticed this sermon from an apprehension that there was any thing in it worthy of notice, excepting the circumstance of its appositeness. Such, however, as it was—God was pleased to bless it to the awakening of a number of sinners. Curiosity to hear a candidate for settlement among them, brought them to meeting. But it soon gave place to self examination, and terminated in conviction and self abasement. On the evening of that day, a conference was attended, in the neighbourhood above mentioned.

A large number were present, and there was abundant evidence that a good work had commenced. Conferences were multiplied, and the work soon extended into other neighbourhoods, and became general throughout the society.

The church, with but few exceptions, were in an insensible state. They, however, soon began to awake. They appointed a fast. They spent the day in humble confessions to God and each other, and in fervent supplications. A meeting was appointed by the church, that those brethren who had become disaffected and had left it, might be present, that by explanations and concessions on both sides, the breach might, if possible, be healed. At this meeting, a reconciliation took place without controversy. One of the brethren who had left the church, on being asked by them what he wished them to remove out of the way, observed, that he had not come wishing them to remove to make room for him. He hoped he had come small enough to find a place among them without any body's moving. The church then agreed to bury all their difficulties, and to travel together.

The church and society unanimously requested me to serve them for the year ensuing, with which request I complied. I have baptized 35, and nearly as many more have entertained hopes who have not united with any church. The converts in this revival have generally entertained, at first, but a trembling hope, and have gradually increased in assurance.

The means employed in carrying on the work, have been the preaching of the Gospel, visiting from house to house, and conferences. To these may be added afflictive providences. The work is now evidently subsiding, but the young converts, thus far, appear to go on their way rejoicing.

Brother Davenport, pastor of the 2d Baptist church in this town, though not indulged the privilege of seeing the work prevail among the people of his charge, has been very active and useful among us. I have found him a valuable assistant in conducting conferences and accompanying me from house to house. I trust, that though he has bestowed his labours without the expectation of remuneration on earth, he will not lose his reward in heaven.

A revival has taken place in the adjoining town of Heath within the year

past, in which, upwards of one hundred have joined the Congregational church. In the adjacent town of Halifax, (Ver.) a revival has recently commenced in the Baptist society. Twelve have been baptized. In Savoy, (Mass.) twenty miles west of this, a reformation is now progressing, in which 64 have been baptized, 52 have joined the Baptist church, and the other twelve have united with the Methodist society.

Yours with much affection & esteem,  
JAMES PARSONS.

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### *Conversion of an African.*

EXTRACT OF A LETTER FROM ONE  
OF OUR MISSIONARIES, DATED ST.  
LOUIS, DEC. 7, 1823, TO ONE OF  
THE EDITORS.

Rev. and dear Sir,

Last night was the time of our church meeting in St. Louis, for the black members. By arrangements made some months since, I hold special meetings for that branch of our church, as it is not convenient for them to attend at the time the whites meet. Though very rainy, the meeting was well attended. One old man related his experience as follows; which I here repeat verbatim, as a specimen of the state of religious feeling and sanctified knowledge in an old illiterate slave. It was not till all the members present had spoken of the state of their minds that he ventured forward, when he arose and addressed the members as follows: "I am an old man, and have lived a long time in this world; but lately I have had a great many calls to be religious, and must die soon. The calls came to me often. I began to think, and think—and the call said to me, Look back and remember your old first massa, a long time ago—he dead—then your old first missus—she dead—the call said, think of second massa, and he dead—and second missus, she dead—then think of all old mates that work on plantation, and they all dead—all gone—and I left here alone. Well, what I live in dis world for? Well, I don't know. I then think, if I die—Well, I must go to torment. I live so long and do no good—no good done yet—Well, then the call say, I must pray God to have mercy—so I pray as well I could—but feel distress. I want to go meeting—but afraid to go—people see me. But

I feel can't stay home. So the call said—must go meeting. I went to meeting, and set way back side of house. The man preach, and he preach right to me.—I hang my head down, and try pray all the time. I dare not look up—I feel so big a sinner. I do no good all my life. Then the preacher tell the mourners come forward and get pray for. Some come forward, but I stay back yet. I look down and think, Me poor sinner, and want prayer for mercy. Then I go forward and kneel down, and the preacher pray for me. I go home and lie down, and try to sleep—but no sleep—I feel so distress, and see me such a sinner. Try to pray for mercy. I don't know if I fall asleep, but think I see a small light a great distance up. I try go to it, and I feel though I rising up and feel light. It seem as if I hear beautiful singing and rejoicing. I lie till break-day—then I get up—look out. All look beautiful—thought I never see so fine a day—all praising God—then I begin to think he pardon my sin—I never did any good—all sin—Then I think how good God is—he hear my poor prayer—he pardon and save sinner. I feel he pardon me. The call say, praise God. Then I think, I can't half praise enough. Then I want to see the christians. I felt as though I want to tell them how God pardon my sin—how my poor soul rejoice. I went round to see the christians, and they rejoice with me. Then I think they have meeting at my house—so I tell them of meeting—and I go home and fix seats for the meeting—the meeting come and I feel great joy. Then in few days I feel dark—fear got deceived—find I have wicked heart yet—such wicked thoughts come in my mind. Then I fear got no pardon—but bye and bye see light again, and feel happy. Now I love christian people—feel I want other folk get same religion. Now I love to pray—love go meeting. Now I love sit and hear every word, and never get tired all the preacher say—only sorry when he stop. Never tire hearing about precious Saviour I know I did not love these things once. I always think religion good thing, but did not feel it as now I do. I feel now never wish to get back. I am old man and must die soon. Can't live but little longer. But I love to serve God. I don't care about freedom in this world, not much matter. I have only 30 dollars more pay for my time to serve, but that not much matter. I

only want free from sin. I then go home to happy place. I want to serve Jesus. He best massa in the world”

No interruption was made during the above recital. He was then asked if, when under distress, or since, he saw any way that God could be just and holy, and pardon sinners. The reply was, “only his good mercy. It all mercy, first and last.” “But you know that Jesus Christ died to save sinners” “Oh, that all my hope. Yet he die and suffer for pardon sinners.” “Do you depend wholly on him for pardon and every mercy?” “Oh yes, me do nothing good.” “Do you wish to be baptized and join the church?” Yes, me feel duty to be baptized. Wish to live with the christians.” “Why do you wish to be baptized?” “Cause I feel that Jesus was baptized; I know must follow him, and do all he done for us to do like.” Many other questions were proposed, to all of which he gave ready and appropriate answers.

It may be necessary to explain a little. By “calls” he meant impressions of mind. He lives in a little hut with his wife, and has nearly purchased his freedom. The blacks are accustomed to hold prayer meetings by themselves, and sometimes meet where he lives. While relating his experience I could perceive the tears flowing down his venerable sable cheeks, and he spoke with that fervour which showed that he related the simple exercises of his heart. I know there is nothing peculiar in the above relation, but it shows that religious influence is the same in its nature and effects in all conditions and classes of men. I have just closed a public meeting for the blacks, which I hold on Sabbath evenings when in the city. It was a solemn, joyful, and impressive season. I spoke on the subject of revivals of religion, which affected them much. At the close three came forward and requested to be prayed for.

With sincere respect, I am yours,  
J. M. PECK.

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#### REVIVAL AT BARNSTABLE.

*Barnstable, Jan. 26, 1824.*

Dear Brother,

PERMIT me to give you some account of the glorious work of divine grace which has been continued in my congregation, since the middle of last April. The revival appeared



first in the church. A day of fasting and prayer was attended in a most solemn and devout manner, after which, in our prayer and church meetings the Holy Spirit appeared to pervade the hearts of the people of God, which was manifest in humble confession, devout supplications, and affectionate exhortations. It was now easy and delightful preaching to the solemn, listening crowd. Some were discovered to be deeply affected under a sense of their guilty lost state; and in May, several young people obtained a hope of pardon through the blood of the Lamb.

From this time, the good work continued to progress till about the first of October, when it appeared to decline. But in December the work evidently revived afresh, has been on the increase to the present time, and has become the most glorious reformation that ever I witnessed. About 100 have expressed hopes of a gracious change; some of whom, had appeared to be hardened in sin, others had been strong advocates for the doctrine of Universal salvation, and other errors; but now publicly renounce them as delusions, and profess their hope in God through the merits of the great Redeemer, and the sanctifying power of the Holy Ghost. About 40 have been received by bap-

tism, and the rest appear to be of the same sentiment respecting gospel ordinances, with the exception of two or three.

The subjects of this good work are of almost all ages, from 10 to 72 years of age, but mostly heads of families from 25 to 40. Three of those who have been received as members, are the children of our late lamented brother, Rev. Enoch Eldridge, the first pastor of this church.

Omitting other particulars till I have an other opportunity, I subscribe myself yours affectionately,

JOHN PEAK.

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*Baptist Female Association for Education Purposes, in New York.*

We are gratified to learn that a Society has been formed in the city of New York for the purpose of supporting pious young men at the Theological Seminary in Hamilton. In the Circular appended to the Constitution of this Society it is stated, "The students of our Seminary have increased beyond the means of support. *Twenty-eight* are now on the list of beneficiaries, and more may soon be expected.

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## Obituary.

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### MISS EUNICE KIMBALL.

MISS EUNICE KIMBALL, the subject of the following memoir, was the daughter of Mr. Caleb and Mrs. Elizabeth Kimball, of Ipswich, (Mass.) She was born August 2d, 1789. From her earliest childhood, she manifested a very amiable disposition. She was affectionate and obedient to her parents, and endeared herself to her youthful companions, by exhibiting those natural qualities of gentleness, meekness, and love, which afterwards formed such distinguished traits in her christian character. No special change took place in her religious views until she was about sixteen years of age; when God, in infinite mercy, was pleased to discover to her the deep rooted depravity of her heart, and to lead her to reflect seriously upon death and the solemn realities of eternity. Her convictions

of sin, though pungent, were not of long duration. In about ten days the Lord appeared for her as a deliverer, to free her troubled soul from the bondage of sin, and to bring it into the full liberty of the gospel. At this time, while sitting in the holy sanctuary and listening to the sweet accents of mercy from the sacred desk, her distress vanished at once, and a heavenly tranquillity seemed to take possession of her soul. The peace of mind which she then enjoyed, seemed to be but a prelude to more discriminating views of divine truth, and a clearer discovery of the beauties of the Saviour's character. A few of her own expressions, drawn indeed from the Bible, may show, in some degree, the feelings of her heart. "I think I can now say, that Christ appears to me to be altogether lovely.

I know in whom I have believed. I know that my Redeemer liveth. After much self examination and prayer to be directed in the path of duty, she resolved to take up the cross in obedience to the commands of her Saviour, and publickly to acknowledge her faith in the efficacy of his atonement. Accordingly, in 1806, about two years after she had been permitted to indulge a hope that her peace was made with God, she was baptized, and united herself with the Baptist church in Ipswich. While a member of this church, she was enabled to walk, in some humble measure, becoming her high and holy profession. By a life devoted to the service of her Redeemer, and a conversation which testified to all around that her treasure was in heaven, she cheered the desponding, and confirmed the wavering; while she administered reproof and warning to the thoughtless sinner.

In the course of divine providence, she was, at length, called to dissolve her immediate connections with the church in Ipswich, and to remove to Salem, (Mass.) where she united with the Baptist church, of which she remained a member until death.

Here she was indulged with the richest gospel privileges, which, it is believed, were instrumental in strengthening her faith, confirming her hopes, and preparing her to unite with kindred spirits around the throne of God, in that temple which is above.

To her christian friends, she would often express herself in terms of the deepest self abasement; acknowledging that she was a vile transgressor, unworthy of the least mercy from the hand of her heavenly Father. The company and conversation of those who appeared to bear the image of Christ, were ever her delight. In her intercourse with christians she was open and unreserved; always ready to disclose to them her trials and her joys; and regarding it as a peculiar privilege, that she could receive encouragement and counsel from those whom she esteemed as members of the same family, and heirs to the same heavenly inheritance. Her attachment to the cause of Christ was ardent. She took a lively interest in the benevolent operations of the day; and, although she moved in a humble sphere in life, yet she numbered it among her richest privileges, that she was permitted to cast her mite into the treasury of the Lord.

The three last years of her life were chequered with many afflictions. A constitution which had been previously impaired, began now to sink more rapidly under accumulated infirmities. To her most familiar friends, she seemed ripening fast for a purer region. She would often speak of her approaching dissolution with composure and apparent resignation; acknowledging the goodness and mercy of God, which had, thus far, lengthened out her unprofitable life, and crowned her days with so much loving kindness. Her repeated bodily infirmities were evidently instrumental in weakening her attachment to objects of sense, and leading her to contemplate those objects within the veil, which are seen by faith alone. She took increased delight in conversing upon the subject of religion. While speaking with christians about the character of God, the preciousness of Christ, and of the future rising glories of the church on earth, her eyes would sparkle with joy, and her countenance would beam with hope.

In the spring of 1823, her disorder, which was a consumption, assumed a more discouraging aspect, indicating a speedy and fatal result. About five weeks before her death, her mind was exercised with distressing doubts. Her sins appeared to her great and odious. They seemed to shut out from her soul every ray of divine light, and almost precluded the hope of pardon and acceptance.

It was about this time, at a call received from her pastor, she said to him in a manner which indicated more than she could express, "if ever I should arrive at heaven, it will be the greatest wonder that has occurred yet." She was, however, without repining, submissive to the will of God. A short time intervened when he called again. As he entered the room and drew near to her bed, she fixed her eyes on him, and with a countenance beaming with hope and joy, said, "O could I have thought it would ever have been for me to say, O death, where is thy sting? O grave, where is thy victory? But my soul is triumphant, and perfect love has cast out fear. I have been so divinely happy, that I thought whether angels were not hovering around this place; of one thing I was certain, that *Jesus* was here."

From this time, until her removal from all earthly scenes, she enjoyed almost an unclouded sky. Death was

disarmed of all his terrors. We shall here use her own language—"I look forward to the grave, and view it as my resting place. Death appears to me nothing more than falling asleep in the arms of Jesus. My mind is perfectly calm. I have resigned myself entirely into the hands of my heavenly Father, willing that he should do with me, as seemeth to him best." She continued to enjoy a lively sense of the divine presence. As her outward man decayed, her inward man seemed to renew his strength daily. She appeared to have an abiding sense of her unworthiness. As a guilty sinner, she relied entirely on Christ for pardon, and adored that unsearchable grace, that had rescued her from the dominion of sin.

As her confidence in God increased, her anxiety about her temporal concerns, which for some months previous had, at times, disturbed her peace, entirely vanished. She would say, "I believe my heavenly Father will supply all my wants. There is nothing more on earth I desire, but to have my few remaining moments rendered comfortable. I have full confidence, that when my eyes shall close on the fading objects of this world, I shall awake in transports of joy, to spend an eternity with my christian friends, in the kingdom of my heavenly Father." Thus her confidence in God remained unshaken while the lamp of life continued to burn.

Her views of the divine character grew more bright and animating. Sometimes she seemed entirely absorbed in heavenly contemplations. To all who visited her, she gave unequivocal testimony, that true religion can support the soul in a dying hour, and shed the bright gleam of immortality upon the darkness of the tomb. Her chief employment was prayer and praise. In full view of eternity, she exhorted christians to a closer, holier walk with God. As one about

to enter upon her eternal rest, she entreated sinners to seek religion; to become reconciled to God, their final Judge; that, with her, they might enjoy a blessed immortality. When any one asked how she did, she would generally reply with a smile, "I am happy."

One morning, thinking that she should not live the day out, she called her mother to her bed, and with all the tenderness of a beloved daughter, in the broken accents of death, thus addressed her—"My mother, if you wish to come where I am going, you must repent." Upon observing that her mother wept, she continued; "mother, weep not for me, but in the language of the Saviour, weep for yourself; and when you see my breath depart, then rejoice, for I shall be happy." She then called for, and conversed with some other members of the family. She would often say to her weeping friends—"Can you not willingly give me up now? I have finished all my Saviour has for me to do on earth, and now he is about to take me home."

A short time before she died, she seemed engaged in prayer, a few words of which could be distinctly understood; such as, "I shall unite with all the countless millions—I shall enter in—no more to go out forever." She shortly after leaned back upon the pillow, and fell asleep, we trust, in Jesus; in the thirty-fourth year of her age; having for eighteen years maintained a consistent christian character. "The memory of the just is blessed." Her faith, humility, meekness, and universal benevolence, are worthy of the imitation of all her acquaintance. In her death, the church sustains the loss of a beloved sister in Christ; and her relatives, that of a faithful and affectionate counsellor.

"Blessed are the dead who die in the Lord; yea, saith the Spirit; for they rest from their labours, and their works do follow them."

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## Ordinations, &c.

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The Rev. James Shannon, of Sunbury, (Geo) was ordained to the work of an evangelist, Nov. 15, 1823. Rev. Henry J. Ripley, of Newport, preached the sermon, from Eph. iv. 14. Speaking the truth in love. Rev. Charles O. Screven, of Sunbury, de-

livered the charge, and Rev. Adiel Sherwood, of Greensborough, gave the right hand of fellowship.

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ORDAINED, in New-Bedford, on the 25th Dec. last to the pastoral care of the Baptist church in that place, the Rev.

Isaac Chase. Introductory prayer, by the Rev John C Welsh, of Warren, R. I. Sermon, by the Rev. Peter Ludlow, of Providence, from 2 Cor. v. 18.—*And hath given to us the ministry of reconciliation.* Consecrating prayer, by the Rev. Ebenezer Briggs, of Middleboro'. Charge, by the Rev. Isaac Kimball, of Middleboro'. Right hand of fellowship, by the Rev. Mr. Welsh. Benediction by the candidate. The weather was pleasant; and the fulness of the assembly, and solemnity of the exercises, rendered the season truly interesting.

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#### DEDICATION AND INSTALLATION.

The pastor of the Baptist Church in Fredonia, N. Y. writes, Dec. 25, 1823—“I have now the pleasure of informing you that our Meeting-house is finished and complete. It was solemnly ded-

icated to the service of Almighty God the 4th inst. The day was fine and the house was filled to overflowing; it was truly one of the most pleasant and interesting seasons of my life. The church had previously resolved on the same day of the dedication, publicly to acknowledge me as their Minister in the ceremony of an installation. This was attended to in the first part of the day. Elder Charles La-hatt preached on the occasion from Acts xx. 28.—“Feed the flock of God,” &c. Elder Asa Turner gave the charge. Elder Joy Handy, the former minister of this place, gave the right hand of fellowship, and Elder Pearson Crosby addressed the church and congregation. Elder Jonathan Blake made the concluding prayer. After a short recess, I delivered the dedication sermon from Gen. xxviii. 17—“This is none other but the house of God;” a copy of which has been since requested for publication.”

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#### Literary Notices.

*In the press and will shortly be published* by FLAGG & GOULD, ANDOVER, A GREEK AND ENGLISH LEXICON OF THE NEW TESTAMENT, translated from the Latin and German work of M. Chr. Abr. Wahl, senior minister of Schneeberg, Saxony. From the specimen of the work which we have examined, as well as from the recommendations which accompany the Prospectus, we believe that it will do more towards extending a critical knowledge of the New Testament, than any book which has yet appeared from the American press. It will be as learned and complete a lexicon as can readily be found in any language, and being in English, it is accessible to all. So far as we are able to judge from the portion we have seen, we can most cheerfully recommend it to our brethren in the ministry, and to all who desire a critical knowledge of the sacred text.

A HEBREW AND ENGLISH LEXICON of the Old Testament, including the Biblical Chaldee, from German works of Prof. W. Gesenius, by JOSIAH W. GIBBS, A. M. Andover, printed at the Codman press, by Flagg & Gould, 1824. We have, as yet, had no opportunity of examining this work critically, but we know enough of the character of the original author, and of the learned and indefatigable translator, to recommend it to our readers with perfect confidence. Mr Gibbs, has not only translated the work of Gesenius, and thus placed one of the most valuable Hebrew Lexicons in the hands of English readers, but he has, in many respects, materially improved the German work. The Greek Lexicons of Wahl, and the Hebrew Lexicon of Gibbs, with the Hebrew Grammar of Prof. Stewart, will now render ministers almost inexcusable who do not possess a competent knowledge of the original languages of the Scriptures.

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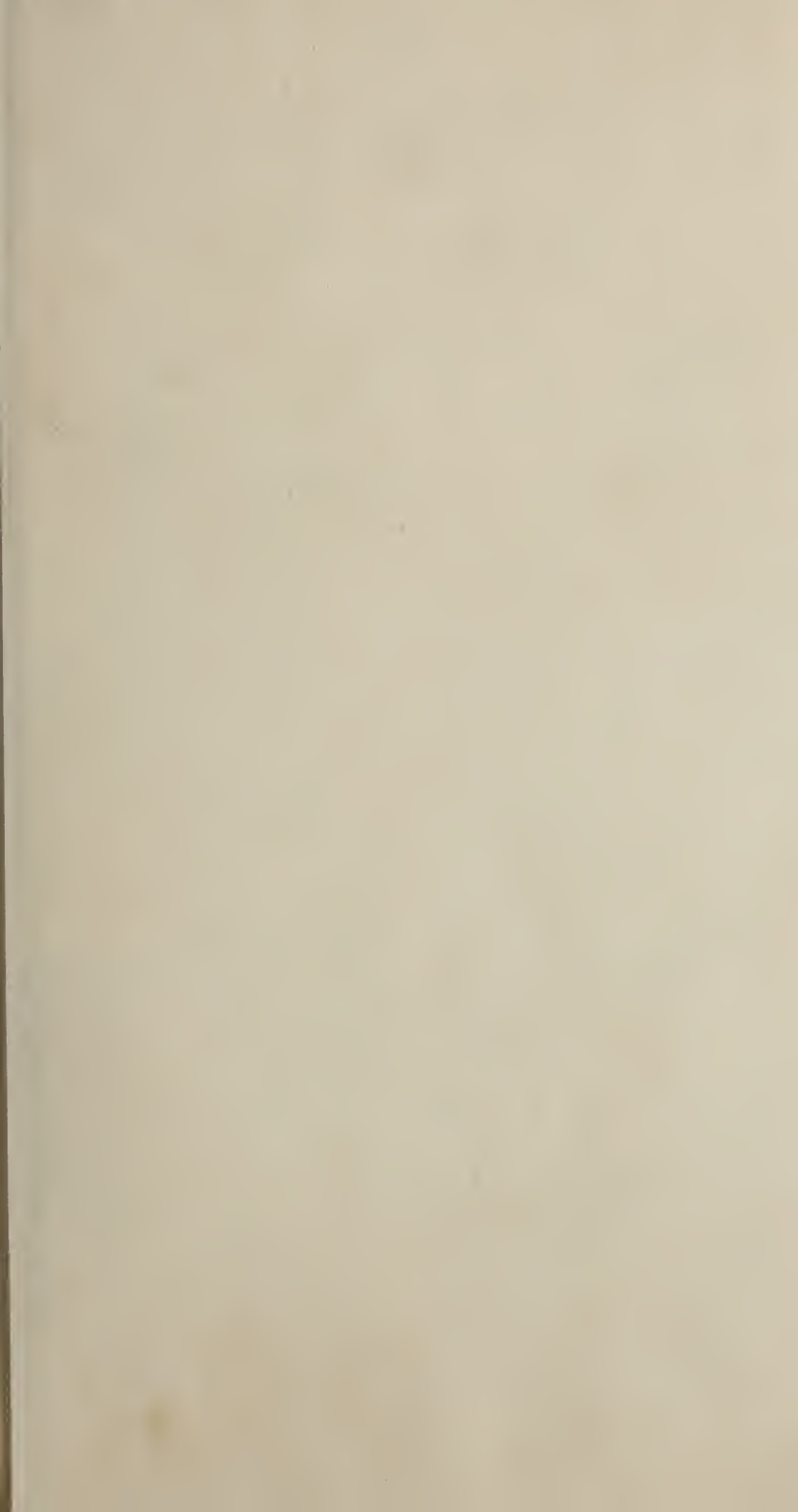
#### *Moneys received by the Treasurer of the Evangelical Tract Society.*

1824. Jan. Donation from the Salem Fem Aux. Tract Society,	-	10,00
From Mrs. Valentine, a member of the Bap. church in Charlestown, to constitute her Pastor, the Rev. Henry Jackson, a life member,		10,00
From the ladies of the First Baptist Society in Haverhill, to constitute the Rev. George Keely, a life member,	-	10,00
		HEMAN LINCOLN, <i>Treas.</i>

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#### *To Correspondents.*

*Backus*, and several other articles, are, from necessity, deferred to our next.



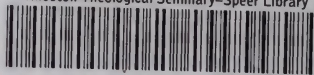




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